



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

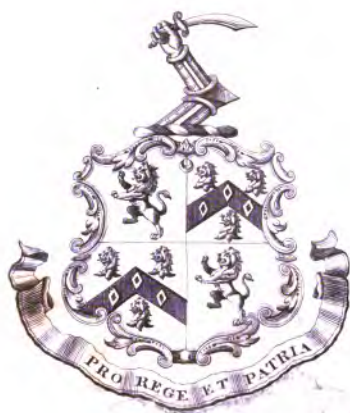
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 08242783 6

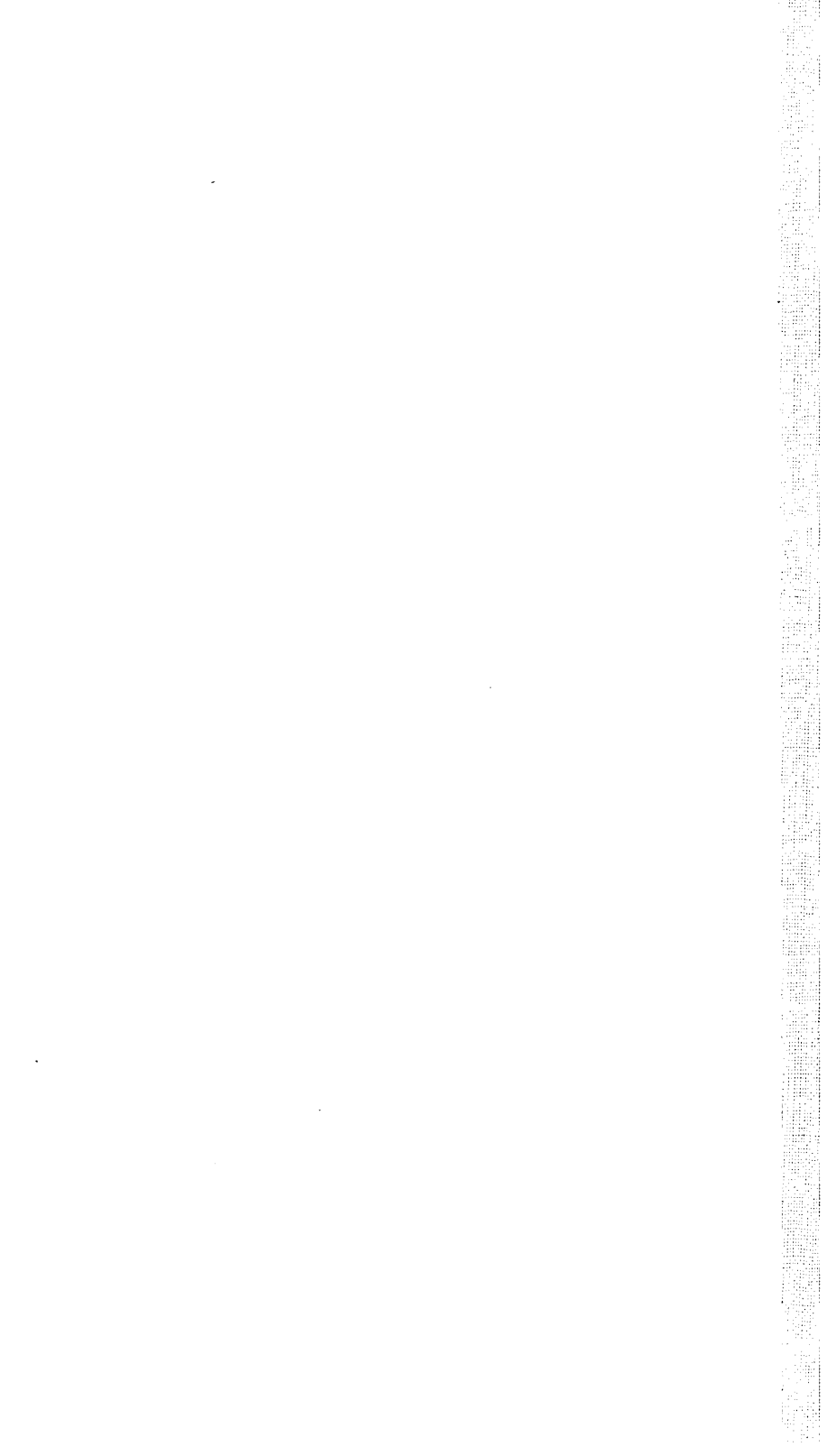
412



31

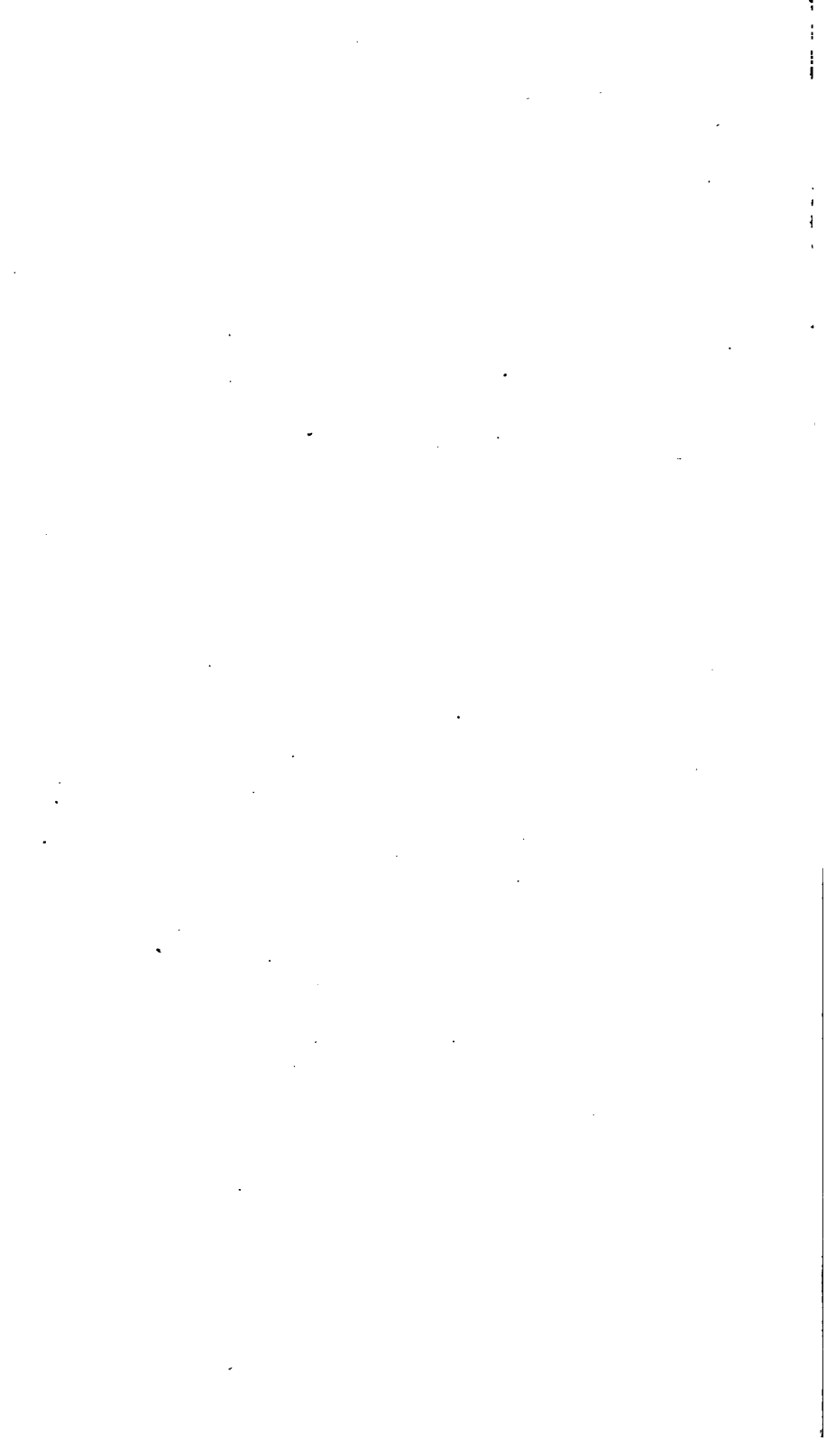
20

21



BRADY

BAH



Clavis Calendaria;

OR,

A COMPENDIOUS

ANALYSIS OF THE CALENDAR:

ILLUSTRATED WITH

ECCLESIASTICAL, HISTORICAL, AND CLASSICAL

Anecdotes.

By JOHN BRADY.

"Indocti discant, et ament meminisse periti."

IN TWO VOLUMES.

VOL. II.

Third Edition.

LONDON:

PRINTED FOR THE AUTHOR,

AND SOLD BY LONGMAN, HURST, REES, ORME, AND BROWN,
PATERNOSTER ROW; MATHEWS AND LEIGH, STRAND;
J. M. RICHARDSON, CORNHILL; AND HOOKHAMS, JUNS.
15, OLD BOND STREET.

1815.

7/16/2

NOV 18 1894
LIBRARY
MAY 18 1894

Printed by Nichols, Son, and Bentley,
Red Lion Passage, Fleet Street, London.

St. Augustin,

(26TH MAY.)

AUGUSTIN, — or more properly AUSTIN, — is highly esteemed, not only for his numerous personal virtues and his splendid abilities, but for the great and important services he rendered to this kingdom, by the conversion of our pagan ancestors from their superstitious and erroneous belief; whence he obtained the title of “**APOSTLE OF THE ENGLISH.**” As Christianity had been introduced for centuries before St. AUSTIN’s mission, that epithet would not appear to be correctly applied to him. (See vol. I. p. 257.) St. GREGORY the First, who had long meditated this benevolent and pious intention, selected AUSTIN, who was a monk of the convent of St. ANDREW at Rome, and FORTY OTHER EMINENT PERSONS of that order, about the year 596, to perform this office; and the zeal and ability they evinced in the undertaking, amply testified the wisdom of their election. The English historians

speak of this conversion in terms peculiarly honourable to AUSTIN; and it is worthy of attention, that this great man availed himself of no other powers than those becoming his holy office. He explained the superlative advantages of Christianity with eloquence, and proved by his conduct, that he practised what he taught. Not any means of coercion were resorted to; these were rejected as contrary to the doctrines he strove to inculcate: "the service of our Saviour," said he, "must be voluntary; all attempts at force will be contrary to the divine intention, and must prove fruitless!"

AUSTIN landed in the year 597, at Ebbs Fleet, in the Isle of Thanet; a place memorable not only from the importance to be attached to his exertions, but from its having also been the precise spot where the first Saxons landed, the conversion of whose descendants was the pious object of his mission; and we are informed by the Chronicles, that AUSTIN first set his foot on English ground, on the very day that MAHOMET was born. Immediately that his arrival was made known, ETHELBERT, king of Kent, assigned to him, as a place of residence, DOROVERNUM, since denominated CANTERBURY, and soon after admitted him to a personal conference; though, lest "ENCHANTMENTS" might be employed, he received him, says our historian, in the open air, where the force of magic was thought to lose its power. The doctrines AUSTIN urged, through

his interpreters, had a sensible effect upon the monarch; who was, however, too cautious and circumspect, readily to adopt a new religion: "Your words and promises," said the king, "are fair; but because they are new, and uncertain, I cannot entirely yield to them, and relinquish the principles which I and my ancestors have so long maintained. You are welcome to remain here in peace; and, as you have undertaken so long a journey, solely, as it appears, for what you believe to be for our advantage, I will supply you with all necessaries, and permit you to deliver your doctrine to my subjects."

BERTHA, the consort of ETHELBERT, who was the daughter of CARIBERT, king of Paris, had at her marriage stipulated that she should freely enjoy the exercise of the Christian religion, in which she had been educated; and the virtuous conduct of this princess, joined to the exertions of LUIDHARD, a Gaulish prelate, whom she had brought with her, made powerful impressions on the minds of the king, and of his subjects, and prepared the way for AUSTIN's laudable endeavours. The mild tenets of the Gospel, displayed by AUSTIN in their full force, at length wrought the much-desired conversion of the wary monarch, who then became equally zealous for its promotion, as at first he had been cautious of admitting an innovation upon his former belief: "Let us," said he, "come also to the King of kings, and Giver of kingdoms; it may redound to our

shame, that we which are first in authority, should come last to Christianity; but I do beseech that true King that he would not respect the precedence in time, but devotion of mind." The principal part of the nobles and people followed the example of the king; particularly as they found their antient customs and recreations were no further infringed upon, than was absolutely necessary for destroying paganism. The heathen temples were changed to places of Christian worship, but their altars were left entire: AUSTIN, though he removed the idols, as directed by GREGORY, felt it prudent not to change the place in which the people had been used to assemble; custom, he knew, had endeared those temples to them, and he was desirous of acquiescing to the utmost, in deference to the influence of habit: his good sense secured him from any dread of contamination by the use of these walls, and he placed no superstitious belief of inherent sanctity in any other buildings. A similar motive of sound policy, caused him to continue the usual festive meetings of the inhabitants. On their anniversary days they were permitted to erect booths, and feast for their own refreshment, instead of sacrificing to their idols; for AUSTIN denied them not such relaxations, which he assured them were innocent in themselves, unless carried to excess.

GREGORY, to whose counsels these regulations are chiefly to be ascribed, recommended that the

Christian worship should be accommodated, as much as possible, to the Pagan ideas; and he urged, "that on festival days they should be permitted to devour as many oxen to the glory of God, as they had used to consume in reverence to the DEVIL." Much acute reasoning has been occasioned by these indulgencies of GREGORY; but, upon the whole, it would appear that the advantages derived from that toleration, far exceeded the ill consequences that ensued; for, although many errors sprang from that cause, it is scarcely disputed that a more speedy conversion was thereby made of those Idolaters.

Kent, where ETHELBERT reigned, was the first part of Britain which received the benefit of the Christian religion, and Essex soon followed. MELLITUS was deputed by AUSTIN to preach the Gospel in London, then the metropolis of Essex: and he not only induced SABERT, the nephew of ETHELBERT, to embrace the doctrines he taught, but created in him a most zealous advocate for the cause. SABERT built St. Paul's in the city of London, and St. Peter's, in the city of Westminster, on the site of which former stands the present St. Paul's, and on the latter, Westminster Abbey.

AUSTIN, who chiefly resided at CANTERBURY, was made the FIRST ARCHBISHOP OF THAT SEE in the year 600; hence it became the METROPOLITAN CHURCH of All England; and the bishops whom he appointed, aided by his associates, who spread themselves

themselves over the whole country, completed that happy conversion which he so ably began. Besides the two great Churches built by **SABERT**, others were erected in various parts of the country, seats of learning were established, in which the Latin tongue was first taught; and the people were instructed in the principles of civilization.

AUSTIN, under the Pontificate of **St. GREGORY**, [see pages 259 and 315, Vol. I.] introduced **CHAUNTING** in the divine service, still continued in our cathedrals. His desire was to induce converts; and he strove not only by argument to effect his object, but by every other laudable means he could devise; hence he endeavoured to render the divine service interesting, as well as instructive. This practice of chaunting, or singing, made rapid increases: our Saxon forefathers were so enthusiastically fond of it, that one continued strain was kept up night and day, by a succession of choral priests; even their penances could be redeemed by singing a certain number of Psalms, as well as by a frequent repetition of the **LORD'S PRAYER**!

AUSTIN died on the 26th of May, but in what year is uncertain: **BEDE** places it in 604; **MATTHEW** of **WESTMINSTER** in 608; **HOVEDEN** in 610; **TRIVET** and **P. VERGIL** in 611; and **WILLIAM** of **MALMSBURY** in 612: while the general received opinion is in favour of that event having taken place in 605. The observation of his festival was first enjoined by a synod held under

CUTHBERT, archbishop of Canterbury, and confirmed by a subsequent bull issued by Papal authority, in the reign of EDWARD the Third.

That AUSTIN was zealous, and successful in his pious efforts, every page of history will bear testimony; and that he was untainted by the idolatry of SAINT-WORSHIP afterwards introduced is likewise manifest. "Dead men," said he, "ought to be so honoured that we may imitate them, but they *ought not* to be worshipped:" whether, however, to secure the power of the Pope, whose express messenger he was, AUSTIN appeared too desirous of extending the influence of the Roman Pontificate over the Christian Churches which he found to have existed in Wales, and in some parts of England, even before his mission, must be left for liberality to determine. Now that we have thrown off the assumed patriarchal jurisdiction of the See of Rome, we should be candid in our consideration of the acts of those who had been taught from their earliest infancy to think differently upon that point; and it is under this impression, that not any of AUSTIN's *pretended* miracles are here recited, lest his character and exertions should be tarnished, by the representation of circumstances, which, in these enlightened times, would be far from being honourable to his memory. Indeed if we may credit the historians of that age, it was the advice of GREGORY to Saint AUSTIN to be "*sparing of his miracles.*"

Venerable Bede, or Beda.

(27TH MAY.)

Sometimes called the "ADMIRABLE BEDE," and the "WISE SAXON," appears, by the history he gives of his own life, to have been born within the territories of the monastery of St. PETER and St. PAUL, at Jarrow, in the bishoprick of Durham in Northumberland, A. D. 672. When seven years of age, he was committed to the care of BENEDICT, a learned abbot; and afterwards to that of COELFRID and JOHN of BEVERLEY, under whom he received every advantage of education, which the low state of knowledge, at that period, would admit. At the early age of nineteen, he was ordained deacon, and had assigned to him the instruction of the youth who resorted to the monastery;—at thirty, he received priest's orders from his old preceptor JOHN of Beverley, then bishop of Hexham.

The vast fame BEDE had obtained for learning, and the ecclesiastical virtues, caused him to receive from Pope SERGIUS a pressing invitation to settle at Rome; but owing to the death of that pontiff, BEDE, happily for this country, never quitted his monastery. Having observed, with surprise and concern, the very deficient state of

Church history in this country, BEDE collected together every manuscript then extant,—such as the lives of saints, annals of converts, chronicles of our kings, &c.—From these he composed his renowned ECCLESIASTICAL HISTORY OF THE SAXONS, which is considered as comprising the whole body of knowledge which his time afforded. But as these manuscripts, written by the Monks, were overcharged with those absurd miracles, so usual in the dark ages of superstition, it cannot be a matter of wonder, that BEDE has introduced into his work many occurrences too marvellous for credence: However, this is to be lamented, we must, at the same time, regard him as a man possessed of superior powers of mind, who shone like a meteor in the darkness of a barbarous age, and to whose invaluable labours we are indebted for even the imperfect accounts we now have of the Anglo-Saxons, for upwards of 300 years after their settlement in Britain. In speaking of the works of BEDE, it is but justice to admit, that he could not be expected wholly to divest himself of the prejudices of his time, so as to meet the ideas of the present enlightened period. The pains which he took in the collection of all the scattered records of his time, and the ability he displayed in reducing them into a connected historical series, must necessarily be held in the highest consideration; and we ought, in return for the real and valuable knowledge he has communicated, to pardon him for the errors of

superstitious blandishments. The sources, from which alone he could draw his information, were replete with fable; and living as he did, at a period of general credulity and ignorance, the omitting such tales, whether believed by himself or not, might have thrown his history into disrepute, and perhaps have prevented it from having been preserved for the use of more enlightened times, when the dross can be separated from the sterling and valuable facts he has afforded us. Except within the walls of the monasteries, not any record whatever was preserved; and loaded, as were the whole of the legends, with false zeal and bigotry, it is nevertheless to them alone we are indebted for even the imperfect knowledge we now have of the early ages of this country.

BEDE'S ECCLESIASTICAL HISTORY was first published in 731, and its fame speedily spread throughout this country, and on the Continent:—It was transcribed into all the languages then in use, and retains its celebrity even to this day:—King *Alfred* himself translated it from the Latin, the more strongly to mark his high opinion of its merit, and the more generally to promote its study:—Very soon after the art of printing had gained ground, it was printed in the Saxon and Latin Languages; and in 1722, was re-edited at Cambridge:—At one period it was so greatly in estimation, that an English council directed it to be publicly read in the churches.—Besides this famous and truly valuable work, BEDE appears to have been

actively employed in numerous others, of great importance at the time he wrote ; though they are no longer of interest, excepting his Epistle to **EGBERT** bishop of York, which furnishes a picture of the state of the Church at that period, no where else to be found.

AUSTIN, when he converted the Anglo-Saxons, had forcibly impressed upon their minds, the virtues attendant upon monastic life, and he succeeded so effectually, that monasteries became extremely numerous, powerful, and wealthy ; **BEDE** strongly urged the bishops to lessen their numbers, and to augment that of the bishops and secular clergy, to preach the Gospel in country towns and villages ; many of which places, he said, never were visited by a bishop ; nor had they any presbyters to instruct the people in religion and morality. The language he has used is nervous, his arguments impressive ; and it is to be remembered, that not only the first Protestants availed themselves of his ideas, but that the subsequent Reformers of the English Church, under **HENRY** the VIIIth, **EDWARD** the VIth, and **ELIZABETH**, all severally acted upon his principles.

The translation of the Gospel of **ST. JOHN** was the last of **BEDE**'s labours, and he is said to have completed it only a few hours before he died, on the 26th of May, 735. His remains were deposited in a golden coffin in the church of the monastery at Jarrow, where he had passed his life, though his body was removed to Durham in

the year 1370, and interred in the same coffin with the ashes of ST. CUTHBERT in a Chapel, at the West end of the Cathedral, where may yet be seen his tomb, with an antient parchment scroll hanging over it, enumerating his virtues.

BEDE is the FIRST ENGLISH AUTHOR who used the modern mode of date, "ANNO DOMINI;" and he is alleged by CRESSY to have given name to the CHAPLETS for numbering prayers, which from him were called BEDES, now BEADS. CRESSY's assertion is much controverted, though it is certain, that the Romanists make use of Beads in rehearsing their Pater-nosters, &c; and that the bead-makers are called by the French, Pater-nostriers.

POLYDORE VERGIL, whose testimony is more to be relied upon than CRESSY's, makes PETER, the Hermit, the inventor of beads, "to be as guides to direct the offices of religion to a proper course: At first," he says, "they were made of wood, but afterwards sometimes of amber, coral, silver, and gold, and used by *women as ornaments*, or by *hypocrites as instruments of feigned devotion*."

This great and good man was never canonized; but he obtained the titles of "VENERABLE, ADMIRABLE, and THE WISE SAXON," by the voluntary homage of his contemporaries, and from the utility of his works: an attention much more honourable to his memory, and expressive of the esteem in which he was held for his exalted virtue.

and extensive knowledge. The monks, however, not satisfied with such respectable cause for these appellations, have favoured us with two accounts of the origin of his more general title of VENERABLE: "When blind," say some of these authors, "he preached to a heap of stones, thinking himself in a church, and the stones, were so much affected by his eloquence and piety, that they answered, Amen, *venerable* BEDE, Amen." While others assert, that "his scholars being desirous of placing upon his tomb an Epitaph in rhyme, agreeably to the usage of the times, wrote—

"Hæc sunt in fossa,

"Bedæ presbyteri ossa;"

which not meeting complete approbation, the much vexed Poet determined to *fast* until he should succeed better: accordingly, he expunged the word Presbyteri, and in vain attempted to substitute one more sonorous and consistent with metre, until falling asleep, an ANGEL filled up the blank he had left, and rendered the couplet thus—

"Hæc sunt in fossa,

"Bedæ *venerabilis* ossa!"

BEDE's anniversary is kept on the 27th of May, because the 26th, on which he died, was appropriated to ST. AUSTIN; and as AUSTIN was a great promoter of monasteries, and BEDE wished their reduction, it was not probable that the former

should be displaced to make room for one not so much the friend of **MONKS**; who, for that reason, except in the alleged cause of his title of Venerable, never vouchsafed to mark his memory by any of their miraculous narrations.

Our good historian is frequently styled, as already mentioned, the **ADMIRABLE BEDE**, as well as the **VENERABLE BEDE**; and the chair in which he composed his Ecclesiastical History, is yet stated to be preserved at Jarrow. Some few years since, this chair was intrusted to the custody of a person who had been accustomed to nautical affairs, and who used, by a whimsical mistake, very excuseable in a sailor, to exhibit it as a curiosity, formerly belonging to the great *Admiral BEDE*, upon whose exploits he ventured several encomiums consistent with the naval character.

Corpus Christi,

(28TH MAY, 1812,)

is a feast in the Romish Church, held on the Thursday in each year next following Trinity Sunday. It was instituted A. D. 1264, by Pope **URBAN** the Fourth, in honour of a miracle that was vouchsafed in his supremacy,—and which the inimitable pencil of **RAPHAEL** has made generally

known,—of the consecrated wafer having dropt with blood, when a sceptic Priest had presumed to doubt the real presence in the Sacrament. A different origin has, however, been given to this festival by two authors of great celebrity in Popish rites, who assign its establishment solely to a DREAM of EVA, formerly a *familiar* of URBAN, but at the period of her important vision a recluse in the territory of Lieju. Pope HONORIUS the Third, it is stated, had before entertained some ideas of such ordinance.

The object of this festival, is to celebrate the inestimable blessings conferred upon mankind by the Holy Sacrament of the Eucharist, with its mystic doctrine of TRANSUBSTANTIATION ; and hence the pageantry of the day has far surpassed that of most others in shadowy observance.

Since the Reformation, we have not any remains of the original ceremonies in this country, though formerly we could rival the most bigoted parts of the Continent in the absurdity and profligacy of its celebration, particularly at Coventry, where folly was suffered to take its full range. In Ireland, too, the solemn absurdities of the day were carried to an extraordinary height : In Dublin, the whole of the different Guilds or Fraternities had their respective characters allotted to them, when they attended in procession.

The GLOVERS and BREECHES-MAKERS represented *Adam* and *Eve*, with an *Angel* bearing a fiery sword before them ;

The CURRIERS, *Cain and Abel*, with an altar and offering ;

The VINTNERS and MARINERS, *Noah and his family* in the ark ;

The WEAVERS, *Abraham and Isaac*, with their altar and offering ;

The SKINNERS, the *Camel*, with the *Children of Israel* ;

The SMITHS, *Pharaoh and his Host* ;

The GOLDSMITHS, the *King of Cullen*, (Cologn,) &c.

The HOOPERS, the *Shepherds*, with an *Angel singing Gloria*, *Christ* in his *Passion*, with the *Angels* ;

The TAYLORS, *Pilate* with his fellowship ;

The BARBERS, *Annas and Caiaphas* ;

The FISHERS, the *Apostles* ;

The MERCHANTS, the *Prophets* ; and

The BUTCHERS, the *Tormentors* !

The sacrament was carried about attended by all the priests, monks, &c. with the insignia belonging to their several churches ; and so highly important was this pageantry considered, that persons of all ranks regarded it as a religious duty to join in the procession. In the evening, the different companies, according to their abilities and inclinations, made theatrical representations of some parts of sacred history, for the amusement and edification of the multitude. POLYDORE VERGIL, the Historian—who was a papist, and an Italian by birth—affords the following account

of what he alleges to have seen in his own country; candidly acknowledging that the abominations of this day, sprang from the customs of the Heathens: "The Romans," he says, "and other nations, made superstitious processions, whence doubtless the custom has been derived among us: for in the pomp of our processions, it is usual to have some pleasantries go before; as files of soldiers, foot and horse; some figures of ingenious contrivance, for ridicule, such particularly as open a wide frightful mouth, and make a chattering noise with the teeth. These are mixed with other diversions: The PROPHETS are personated; one acts DAVID, another SOLOMON. Others are habited as Queens. Artificial wings are tied to children, &c."

By modern historians, we find this day still observed, in several parts of the Continent, with unabated frivolity; the figures of GIGANTIC MEN and LARGE SERPENTS are exhibited, in token of the conquest of CHRIST over the powers of Hell; *Carpets* are hung out, and *Bells* rung in every steeple; the STREETS abound with *strolling Musicians*, and persons dancing, some rendered frantic by superstitious zeal, others by inebriation; while JACK PUDDINGS, PUNCH and *his Family*, MERRY ANDREWS, and MOUNTBANKS, display their wit and antics, like our English buffoons at Bartholomew-fair, encouraging *gaming, wenching, drinking, and abominations* of every description. In what esteem

the church of Rome *yet* holds this festival, is fully explained by the offices appointed for its celebration; and what notions the designing pontiffs, and their numerous auxiliaries, *formerly* instilled into the minds of the populace, may be gathered from their Book of Feasts; where, for this day, is solemnly related, among other silly impertinencies, the story of an Earl of VENICE, who, having been desirous of receiving the Sacrament, but fearful of not being able to retain it, from a debility with which he was afflicted in his stomach, chose rather to lay it upon his right side, "when, to the admiration of all present, his side opened, and the Host entered at the aperture, to sooth and comfort this noble and pious Venetian."

The celebrated BOURGOUNNE, and the no less eminent KOTZEBUE, describe, though in different terms, the circumstances that attended one of the processions on this day at Seville: "To form," says the first author, whose language is here adopted, "a proper idea of the manners or laws of a country, an observer should collect and compare facts, and examine the different judgments pronounced in similar cases, &c. A canon of the cathedral of Seville, affected in his dress, and particularly curious in his shoes, could not find a workman to his liking. An unfortunate shoemaker, to whom he applied after quitting many others, having brought him a pair of shoes not made to his taste, the canon became furious, and seizing one of the tools of the shoemaker,

gave him so many blows with it on the head, as to lay him dead on the floor. The unhappy man left a widow, four daughters, and a son fourteen years of age, the eldest of the indigent family: they made their complaint to the Chapter; the canon was prosecuted, and condemned *not to appear in the Choir for a year!* The young shoemaker, when arrived at man's estate, was hardly able to procure a livelihood, and, overwhelmed with wretchedness, sat down on the day of procession at the door of the cathedral of Seville, in the moment the procession passed by. Among the canons he perceived the murderer of his father: at the sight of this man, filial affection, rage, and despair, got so far the better of his reason, that he fell furiously upon the priest, and stabbed him to the heart. The young man was seized, convicted of the crime, and immediately condemned to be quartered alive. PETER the Cruel, whom the Spaniards with more reason call the Lover of Justice, was then at Seville; and after learning the particulars of the affair, determined, himself, to be the judge of the young shoemaker. When he proceeded to give judgment, he first annulled the sentence passed by the clergy, and after asking the young man of what profession he was, pronounced the following decree, "*I forbid you to make shoes for a year to come!*" A similar anecdote is also recorded of DON PEDRO, who reigned in Portugal about the middle of the 14th century, differing indeed

merely as to the profession of the youth, against whom the sentence was pronounced ; and that, being a *Mason*, he was not to use a *trowel* for a year.

King Charles the Second's Restoration.

(29TH MAY.)

The effects produced by the memorable event celebrated on this day, have been depicted with such energetic force and beauty, by our elegant historian Mr HUME, that apology will be deemed unnecessary for the introduction of a short extract from that author: the more especially as few good men will be able to read what he has so nervously written, without indulging in anticipation the heartfelt satisfaction that may hereafter be enjoyed by us, when France and the other oppressed nations of the Continent, shall be relieved from the miseries under which they now groan. That the restoration of our antient monarchical constitution, and with it our episcopal establishment, afforded universal gratification in this country, is past dispute. “ Freed from the state of suspense in which they had so long been held, the people now changed their anxious hope for

the unmixed effusions of joy, and displayed a social triumph and exultation, which no private prosperity, even the greatest, is ever able fully to inspire. Traditions remain of men, particularly OUGHTRED, the mathematician, who died of pleasure, when informed of this happy and surprising event. The rapidity with which" (the whole of the proceedings) "were conducted was marvellous, and discovered the passionate zeal, and entire unanimity of the nation. Such an impatience appeared, and such an emulation in Lords, Commons, and City, who should make the most lively expressions of their joy and duty, that, as the noble Historian expresses it, a man could not but wonder where those people dwelt who had done all the mischief, and kept the King so many years from enjoying the comfort and support of such excellent subjects. The respect of foreign powers soon followed the submission of the King's subjects. Spain invited him to return to the Low Countries, and embark in some of her maritime towns. France made protestations of affection and regard, and offered Calais for the same purpose. The States-general sent deputies with the like friendly invitation: the king resolved to accept of this last offer. The people of the Republic bore him a cordial affection, and politics no longer restrained their magistrates from promoting and expressing that sentiment. As he passed from Breda to the Hague, he was attended by numerous crowds, and was received with the

loudest acclamations ; as if themselves, not their rivals in power and commerce, were now restored to peace and security ; the States-general in a body, and afterwards the States of Holland apart, performed their compliments with the greatest solemnity ; every person of distinction was ambitious of being introduced to his majesty ; all ambassadors and public ministers of kings, princes, or states, repaired to him, and professed the joy of their masters in his behalf : so that one would have thought, that from the united efforts of CHRISTENDOM, had been derived this revolution, which diffused every where such universal satisfaction."

CHARLES the Second was blessed by nature with every qualification that could adorn the throne, or grace his individual character. He had been tutored in the hard school of adversity ; and from a dependant and mortified state, was suddenly elevated to that throne, from which his unhappy father had been hurled, and to which he must have lost all reasonable hope of ever ascending. By his courteous affability, he continued to be pre-eminently a favourite to the day of his death : but truth demands the confession, that in his political and moral principles, he never realized the fond hopes of the sober and most enlightened part of the nation. The odium of profligacy, which, however, attaches to his reign, is not in justice *wholly* to be ascribed to him : during the usurpation, hypocrisy, cunning,

and vulgarity, were the characteristics of the period ; CHARLES had been polished in the court of France, where he had imbibed too much of the light frivolity of that nation ; with the political revolution, therefore, was introduced by the monarch, a perfect change of manners ; the people were charmed with the polish of his address and the brilliancy of his wit ; and licentiousness became not only fashionable, but was deemed the distinguishing mark of a man of rank. The canting and deceitful villany of those who had assumed the character of PURITY, was viewed with disgust, and held in abhorrence ; and the opposite extreme was but too naturally the consequence ; though it is universally admitted, that while the greatest debaucheries were indulged in without controul, generosity, sincerity, and other of the nobler passions, were nevertheless considered requisite, even among the most dissolute who laid claim to the title of a *gentleman*.

By an act of parliament made in the 12th, and confirmed in the 13th year of the reign of this accomplished but licentious monarch, it was enacted that the 29th of May should be for ever kept holy ; and a form of Prayer with thanksgivings for that purpose, have been established throughout the Church. Since then, until the present time, divine service has been performed, and the people have regarded this day as one of festivity, though it is to be observed, that the service at present used, differs very essen-

tially from the one *originally* settled at the Restoration.

The common people to this day persevere in the old practice of wearing OAK LEAVES AND APPLES in their hats, thereby to perpetuate the remembrance of CHARLES'S wonderful escape, by concealment in an oak, after the battle of Worcester. The dress he wore, by way of disguise, being only to be found in some few scarce tracts of that period, may therefore prove to most readers not unentertaining :

“He had on a white steeple-crowned hat, without any other lining besides grease, both sides of the brim so doubled up with handling, that they looked like two water-spouts ; a leather doublet, full of holes, and almost black with grease, about the sleeves, collar, and waist ; an old green woodriff's coat, threadbare, and patched in most places ; with a pair of breeches of the same cloth, and in the same condition, the ~~slops~~ hanging down loose to the middle of the leg ; hose, and shoes, of different parishes ; the hose were grey stirrups, much darned and clouted, especially about the knees, under which he had a pair of flannel stockings, of his own, the tops of them cut off ; his shoes had been cobbled, being pieced, both on the soles and seams, and the upper-leathers so cut and slashed to fit them to his feet, that they were quite unfit to befriend him either from the water, or dirt. This exotic, and deformed dress, added to his short hair cut

off by the ears; his face coloured brown with walnut-tree leaves; and a rough crooked thorn stick in his hand; had so metamorphosed him, that it was hard even for those who had before been acquainted with his person, and conversant with him, to have discovered who he was." This celebrated tree, afterwards called the *Royal Oak*, was situate at Boscobel, in the parish of Donnington. By some writers it is declared to have been in a most flourishing state; while others assert, with apparently more reason, that it was old, and so much decayed, that CHARLES concealed himself in its hollow trunk. The pamphlets of the period would induce a belief of the latter, as many allusions are to be found in them of the advantage of trusting to '*hollow trees*' in preference to '*hollow hearts*.' The remains of the tree were enclosed by a handsome wall, with the following inscription in gold letters cut on the stone over the arch of the door:

'Felicissimam arborem quam in asylum potentissimi Regis Caroli II^{ndi} Deus Op. Max. per quem Reges regnant hinc crescere voluit,' &c.

A modern tourist asserts this antient tree to be no longer standing; but that a young and thriving sapling, taken from it, fills its place within the inclosure; the wall of which has been taken down and newly rebuilt.

The Restoration of CHARLES having happened on the 30th anniversary of his birth-day, was considered particularly ominous: and as such, did

not escape the notice of the poets of the time: **ALEXANDER BROWNE** thus touches upon this coincidence, in his address to the Spring, published in 1660 :

“ ————— a memorable spring
May first brought forth ; *May* now brings home our
 King,
 Auspicious 29th, this day of mirth,
 Now gives redemption, which before gave birth.”

The *Coronation* of this prince, likewise, was regarded in an *ominous* point of view. For some period before and subsequent to that ceremony; the weather was particularly rainy and boisterous, while, on that intervening day, it became perfectly serene, and the sun shonè in full resplendency. **Mrs. CATHARINE PHILLIPS**, in one of her Poems published in 1667, thus strongly though quaintly, and not quite in orthodox phrases, notices that circumstance :

“ So clear a season, and so snatch’d from storms,
 Shews Heaven delights to see what man performs.
 Well knew the sun, if such a day were dim,
 It would have been an injury to him ;
 For then a cloud had from his eye concealed,
 The noblest sight that ever he beheld.
 He therefore check’d th’ invading rains we fear’d,
 And in a bright parenthesis appear’d.
 So that we knew not which look’d most content,
 The King, the-people, or the firmament ;
 But the solemnity once fully past,

The storm return'd with an impetuous haste,
 And Heaven and earth, each other to out-do,
 Vied both in cannons, and in fireworks too.
 So Israel pass'd through the divided flood,
 While in obedient heaps the ocean stood ;
 But the same sea (the Hebrews once on shore)
 Return'd in torrents where it was before."

GUINEAS were introduced in the reign of CHARLES the Second: other denominations of gold coin had long before been current ; but those pieces, the more distinctly to mark them as a *new* description of money, and to compliment Sir ROBERT HOLMES, received this appellation, from their having been made of the gold-dust brought from the Coast of Guinea by that commander.

To CHARLES's partiality for his *graceful and accomplished cousin*, FRANCES STUART, we owe the elegant representation of BRITANNIA on our copper coin : he admired, and even almost idolized this celebrated beauty, but could not seduce her, as he was base enough to essay, though he assailed her with compliments which he considered were likely to succeed. And it was from one of the medals, struck to perpetuate his admiration of her delicate symmetry, that BRITANNIA was stamped, in the form she still bears on our halfpence and farthings.

CHARLES is, by many authors, said to have been the *last* of the English Kings who touched for the EVIL, a practice introduced in the time of EDWARD the Confessor ; and the Mercurius

Politikus, of the 28th of June, 1660, affords the particulars of that exploded custom ; which, although now considered as an unavailing superstitious conceit, was for ages regarded efficacious. "Saturday," says that paper, "being appointed by his Majesty to touch such as were troubled with the *Evil*, a great company of poor afflicted creatures were met together, many brought in chairs and flaskets, and being appointed by his Majesty to repair to the banquetting-house, his Majesty sat in a chair of state, where he stroked all that were brought to him, and then put about each of their necks a white ribbon, with an angel of gold on it. In this manner, his Majesty stroked above six hundred; and such was his princely patience and tenderness to the poor afflicted creatures, that, though it took up a very long time, his Majesty, who is never weary of well-doing, was pleased to make inquiry whether there were any more that had not yet been touched. After prayers were ended, the Duke of BUCKINGHAM brought a towel, and the Earl of PEMBROKE a basin and ewer, who, after they had made obeisance to his Majesty, kneeled down till his Majesty had washed." In the "NEWES" of the 18th of May, 1664, may likewise be found the following: "His sacred Majesty having declared it to be his royal will and purpose to *continue the healing* of his people for the EVIL, during the month of May, and then to give over until Michaelmas next; I am commanded to give notice thereof, that the

people may not come up to town in the interim, and lose their labour." Although CHARLES may justly be said to have been the last of the English *Kings* who touched for the Evil, as some of our Historians have contended, it is proper, however, to add that other Historians, and the public papers published during the sovereignty of *Queen ANNE*, prove, to demonstration, that the *Touch* for the Evil was deemed efficacious throughout the whole of her reign. In the Gazette dated the 28th of February, 1712, was published the following Proclamation, to which many others might be added: "It being her Majesty's royal intention to touch for the EVIL, on Wednesday, the 19th of March next, and so to continue weekly during Lent, it is her Majesty's command that Tickets be delivered the day before at the Office in Whitehall; and that all persons shall bring a Certificate, signed by the Minister and Churchwardens of their respective Parishes, that they never have received the Royal Touch."

Dr. JOHNSON, when an infant, was brought with others before *Queen ANNE* to receive the Royal Touch; "and when questioned on the subject," says one of his Biographers, "confessed he had a faint recollection of an old lady with something black about her head."

Saint Nicomede.

(1ST JUNE.)

NICOMEDE, or NICOMEDES, whose memory is preserved in our calendar, was a scholar of ST. PETER, and one of the most zealous and amiable of the first converts. When the persecution raged against the Christians in the reign of DOMITIAN, he exerted himself in an exemplary manner, visiting them in their prisons, and aiding them to the utmost of his abilities; for which, and for affording to the bodies of the martyrs the rites of Sepulture, he was beaten to death with clubs, or leaden plummets.

Of the birth, precise time of death, or other particulars connected with the history of this good man, nothing except the general facts already noticed have been transmitted to posterity: why, therefore, his anniversary has been fixed for the 1st of June, cannot be decided; nor, indeed, can any reason be assigned why our Reformers continued to notice his festival, unless it were to induce a contemplation of the virtues and sufferings of a *contemporary* with the Apostles, and thereby to impress upon the memory and sensibility of mankind, the great exertions and noble firmness of all those, whose labours and endurances established, for our benefit, an holy faith, which may be now enjoyed by every individual, undisturbed by those oppressions, against which "THE NOBLE ARMY OF MARTYRS" had to contend.

King George the Third, Born

(4TH JUNE.)

This day being the anniversary of the birth of our present amiable and much-beloved SOVEREIGN, GEORGE THE THIRD,—whom Heaven long preserve,—it is regarded as the *first* in consequence of our POLITICAL FESTIVALS. The ACCESSION, PROCLAMATION, and CORONATION of this Monarch, are in like manner set apart as RED LETTER or HOLY-DAYS: and the Church has established a regular service to be annually performed on the day of the Accession, to offer up thanksgivings for the commencement of his Majesty's happy reign.

The practice of keeping BIRTH DAYS, or DIES NATALES, is very antient; and they appear to have been celebrated with much pomp and religious ceremony:—The birth days of the ROMAN EMPERORS were observed with extraordinary festivity and solemnity; public sports were appropriated for the occasion, with costly feasts; vows were offered for the preservation of their persons, power, and prosperity; and medals struck to commemorate the auspicious event. ADRIAN solemnized three days in each year as Dies Natales, *one* of his *real nativity*, a *second* in respect to his *adoption*, and a *third*,—(somewhat answering to the *Accession* in this country)—of his *Inaugura-*

tion, or when he assumed the chief honour and dignity of the state.

His present Majesty was the eldest son of **FREDERICK LEWIS**, the late **PRINCE OF WALES**, who died during the reign of his Royal Father, **GEORGE THE SECOND**: three Christian names were given to His Majesty at the time of his baptism — "**GEORGE, WILLIAM, FREDERICK**," the first of which is alone subscribed to public acts; nor are the other two ever noticed in any Parliamentary edict or other national instrument; the title of "**GEORGE THE THIRD**," &c. being deemed amply significant of the royal person designated.

The title of **KING**, given to the Sovereign of these realms, is expressive of his being the chief or head of the state. The Hebrew word **מֶלֶךְ** *Rosch*, is considered as the root of all the present titles, denoting *Kingly* or *Sovereign* power; namely, the *Punic* **RESCH**, the *Scythian* **REIX**, the *Latin* **REX**, the *Spanish* **REY**, and *French* **ROI**. The present *English* appellative **KING**, is, however, generally derived from the *Saxon* **Lýning**, *cunning* or *wise*; and it is past dispute that all the German nations styled their antient monarchs, according to their different dialects, **KONIG, KUNING, KONING, KING**.

SAUL, we read in *sacred* history, was the first King of the *Israelites*, about 1095 years before Christ, while in *profane* history we find **ASHER**, the second son of **SHEM**, to have been king of

Assyria, then called *Curdistan*, about 2240 years before Christ: and the *Chinese* afford testimony of FOHI, — by some thought to be NOAH, — having been king of CHINA 2952 years *before* that æra.

The ROYAL STYLE, as settled on the 5th of November, 1800, in consequence of the Union with Ireland, which was to commence from the 1st of January, 1801, runs thus: — GEORGE the Third, by the Grace of God, of the United Kingdom of Great Britain and Ireland, KING; DEFENDER OF THE FAITH; and of the United Church of England and Ireland, on earth the supreme head." In the Latin it is differently expressed: "GEORGIUS *Tertius Dei Gratia Britanniarum Rex*, &c.; the word BRITANNIARUM, first introduced upon that occasion, being regarded as expressive under one term, of the incorporated Kingdoms of *England, Scotland, and Ireland*. JAMES the First, when he ascended the throne of England, revived the title which had been laid aside by an edict of EGBERT in the commencement of the ninth century, and styled himself KING OF GREAT BRITAIN, comprehending under that appellation his dominion over England and Scotland:—Before the "Union of the Crowns," BRITAIN alone was in general used in the style of our Sovereigns, to signify ENGLAND and WALES: ALFRED, however, was called GOVERNOR of the CHRISTIANS of BRITAIN; EDGAR, MONARCH of BRITAIN; HENRY the SECOND, KING of BRITAIN; and, synonymous with the latter, JOHN was styled REX BRITONIUM.

The *revival* of the term **GREAT BRITAIN**, is stated to have fulfilled the old prediction, that

"When *Hemp* is spun,

"England's done!"

The initials of **HENRY**, **EDWARD**, **MARY**, **PHILIP**, and **ELIZABETH**, the immediate predecessors of **JAMES**, spell *Hemp*, including the final *e* in that word, as it was usually then written; which final *E* stood for **ELIZABETH**, whose reign was no sooner "*spun*" out, or *completed*, than **JAMES** took his **NEW** title, and discontinued that of **ENGLAND**, which word **ENGLAND** was accordingly "*DONE*" or *ended*, as well as Scotland.

The title of **KING** of **IRELAND** was first granted, by the **POPE**, to **HENRY** the Second, though it was not regularly added to the royal dignities, until assumed by **HENRY** the Eighth, in 1541; before that time the dominion of the English Sovereigns over that Island was usually expressed by the term "*Lord*;" and it is a fact, that our Monarchs publicly denominated some of the Irish chieftains *Kings*, while they themselves were content with the subordinate honour of "*Lord*," &c. : The commission whereby **HENRY** the Second made **WILLIAM FITZ-ARDELM**, his Lieutenant of Ireland, is expressly addressed "To the Archbishops, Bishops, *Kings*, Earls, Barons, &c." although the Pope had before granted to him the exclusive title of King. It should be remembered, however, that the title of **KING** did not invariably denote sove-

reignty; and according to the antient feudal system, of which those *Irish* Kings formed a part, many of the Barons, who were dignified with that high-sounding appellation, were in a state of vassalage. The King of Majorca was tributary to the King of Arragon; the King of Man to the King of Scotland; and the Kings of Ireland to the King of England; to which might be added other instances from the early history of this country: while even so late as the reign of RICHARD the Second, the whole of the Kings of Ireland were tributary to ROBERT DE VERE, DUKE of that Island.

The *nominal* dignity of KING of FRANCE, was, by the late regulation, no longer continued in the Royal style, after having been claimed by our Sovereigns, from the year 1340, when it was assumed by EDWARD the Third. The FLEUR DE LIS, or LILIES, were also omitted in the armorial bearings, which were re-marshalled upon the occasion in the following order; viz. Quarterly, 1st and 4th Gules, 3 Lions passant Or, for England; second, Or, within a double tressure-story, Gules, a Lion rampant of the same for Scotland; third, Azure, a Harp, Or, for Ireland; the whole surmounted by an Escutcheon of pretence, containing the paternal coat of Brunswick, viz. *Parpalé* Gules, two Lions passant guardant, Or, for Brunswick; Or, semée of Hearts proper, a Lion rampant Azure, for Lunenburg; with grafted in base Gules, a Horse courant Argent, for antient Saxony; and in a shield surtout, Gules, the Crown

of Charlemagne, Or, for the Arch Treasurership of the Holy Roman Empire:—with, from the same stem the Rose, the emblem of England, the Thistle, that of Scotland, and the Shamrock, that of Ireland, conjoined and alternated. When Edward the Third quartered his arms with those of France, he placed the latter in the *second* and *third* quarters, as ARMS OF ALLIANCE, to denote his maternal descent from ISABEL, the daughter and heir of PHILIP the Fourth, of France; but when, in the fourteenth year of his reign, he was encouraged to CLAIM that kingdom, he placed the Lilies in the *first* quarter, *before* the arms of England, as arms of DOMINION and PRETENSION, which mode of quartering was continued by his successors.—EDWARD, and the succeeding Monarchs, until HENRY the Fifth, it is to be observed, bore only *semée de Lis*, while the latter heroic warrior, who determined *actually* to claim his sovereignty of FRANCE, quartered the three *full Fleur de Lis*, in like manner as the FRENCH KING bore them; but placed the ENGLISH ARMS in the first or more honourable quarter.—HENRY the Sixth, upon being CROWNED at Paris, as KING OF FRANCE, caused the FLEUR DE LIS to be again quartered in the first shield.

Upon the UNION of the CROWNS of ENGLAND and SCOTLAND, in the year 1603, JAMES the First caused the arms of France and England to be quartered with those of Scotland and Ireland;—in the *first* and *fourth* quarters, FRANCE and

ENGLAND;—in the *second*, SCOTLAND;—and in the *third*, IRELAND. At “THE UNION,” so emphatically styled, from the TWO GOVERNMENTS being incorporated into one, in the 6th of ANNE, 1707, the FLEURS DE LIS were removed to the *second quarter*; and, out of respect to the Scotch nation, the CROSS OF ST. GEORGE and that of ST. ANDREW conjoined, were used in the *Flags, Banners, Standards, and Ensigns* of all descriptions, both by sea and land: But on the Accession of GEORGE the First, in 1714, the Royal atchievement was marshalled as follows; viz. Quarterly, in the first grand quarter, Mars, three Lions passant-guardant in pale, Sol, the Imperial Ensigns of England empaled with the Royal Arms of Scotland; which are, Sol, a Lion rampant with a double tressure flowered and counterflowered with Fleurs de Lis, Mars; the second quarter, the Royal Arms of France, viz. Jupiter, three Fleurs de Lis, Sol; the third, the Ensign of Ireland, which is Jupiter, an Harp Sol, stringed Luna; and the fourth grand quarter in his Majesty’s own coat, viz. Mars, two Lions passant-guardant, Sol, for Brunswick, impaled with Lunenburg, which is Sol, semée of Hearts, proper, a Lion rampant, Jupiter, having antient Saxony, viz. Mars, an Horse courant, Luna ente, or grafted in base. In which state, the atchievement remained until the alteration made in compliment to the UNION with IRELAND; when, still further to honour the Irish nation, an order was given, that all FLAGS, BAN-

HERS, STANDARDS, and ENSIGNS, should bear the THREE CROSSES of ST. GEORGE, ST. ANDREW, and ST. PATRICK, conjoined.

The introduction of THREE LIONS passant into the Royal arms, was by HENRY the Second. After the Conquest in 1066, the Kings of England bore TWO LEOPARDS, which were before the arms of "WILLIAM the First" as DUKE OF NORMANDY. HENRY the Second in right of his mother, annexed her paternal coat, the LION OF AQUITAINE, which having been of the *same field, metal, and form* with the LEOPARDS, they were from thenceforward jointly marshalled in one shield, and blazoned *three* LIONS as at present, instead of *two* LEOPARDS and *one* LION.

The FRENCH HERALDS call our LION passant *guardant* UN LEOPARD; or properly UN LEON LEOPARDE: BUONAPARTE, therefore, when he vaunted that the EAGLES OF FRANCE should drive the BRITISH LEOPARDS * into the sea, may with much more probability be regarded as having used the common French Heraldic expression, instead of having cast a sneer, as was generally supposed, upon the substitution made by HENRY the Second, of the *Lions* for the *Leopards* before borne in the Arms of England.

* In the year 1235 the Emperor FREDERICK sent to HENRY the Third a present of *three* LEOPARDS, in token of what he considered the Royal arms. They were placed in the TOWER, and were the origin of the ROYAL MENAGERIE that has ever since been kept in that fortress; though some authors have stated that HENRY the First kept wild beasts there,

The whole of the ROYAL ARMS are included within a GARTER, around which is inscribed the motto of the ORDER OF ST. GEORGE, "HONI SOIT QUI MAL Y' PENSE;" with the device at the bottom, on a scroll, of "DIEU ET MON DROIT;" first assumed by RICHARD the First, to intimate that he did not hold his kingdom in vassalage to any mortal: and it was the PAROLE of the day given by that Monarch at the Battle of GISORS, A. D. 1198; from which time it was adopted as his particular motto, in token of the success he then obtained. EDWARD the Third took the same motto, which has been continued by his successors until this moment, with the exceptions of Queens ELIZABETH and ANNE, both of whom preferred "*Semper eadem*," i. e. always the same; and of King WILLIAM the Third, who chose "*Je main tiendrai*," *I will maintain*. A gallant assumption, peculiarly appropriate to the circumstances under which he became Monarch of this kingdom; and bearing a close resemblance to the noble spirit of antient times; "I have impressed this treaty with the pommel of my sword," said CHARLEMAGNE to an ambassador, "and with the point I will *maintain* its condition."

MOTTOES of SOVEREIGNS, and of STATES, may in general be regarded as the WAR CRIES of particular periods; though among NOBLES and OTHERS of less degree, in modern times, they are usually allusive to peculiar circumstances in

the histories of their families, or in some instances merely chosen according to the fancy of the party.

The SUPPORTERS to the ROYAL ARMS, are—on the *Dexter side*, a LION GARDANT, for ENGLAND; and on the *Sinister*, an UNICORN, for SCOTLAND; JAMES the First, as King of SCOTLAND, had TWO UNICORNS, for his Supporters, and that gave reason to his carrying ONE when he ascended the united throne of the two kingdoms.

The title of DEFENDER OF THE FAITH, still retained in the Royal style, belonged antiently to the kings of England, though it had not been generally assumed by them. "We are and will be Defenders of the Catholic Faith," is an expression to be found in writs of RICHARD the Second. Pope LEO the Tenth*, in the year

* The following is a copy of what "The most Holy Bishop Pope LEO the Tenth" wrote to HENRY upon the occasion.

"We receive this *Book* with great joy; truly it is such, as nothing could have been sent more acceptable to us, and our venerable brethren. But indeed we know not whether more to *praise*, or to *admire*, that most *potent*, *prudent*, and truly most *Christian King*, who with his sword has totally subdued the enemies of Christ's Church, that (like the heads of the Hydra, often cut off, and forthwith growing up again) has so often endeavoured to tear in pieces the *seamless coat* of CHRIST. And at length the enemies being vanquished, has settled in peace the *Church of God* and this holy See. And now having the knowledge, will, and ability of composing this *Book* against this *terrible monster*, has rendered himself no less admirable to the whole world by the *eloquence of his style*, than by his great wisdom. We render IMMORTAL thanks

1521, renewed that dignity, which was afterwards confirmed by CLEMENT the Seventh, in consequence of HENRY the Eighth having written an answer, then much esteemed, to LUTHER's book on the Babylonian Captivity. Upon the suppression of the Monasteries, the Pope issued a bull, annulling this title; but his attempt was as futile in that respect, as was his silly effort to depose that Sovereign; the English Parliament, in the 35th year of HENRY's reign, established it beyond the power of change from foreign interposition, giving that Monarch not only a complete confirmation of the title, but the power of exercising it. The Pope's supremacy in England was totally suppressed, and the King acknowledged SUPREME HEAD OF THE CHURCH as well as of the STATE; thereby laying the foundation of that REFORMATION which was afterwards so completely and happily accomplished

to our Creator, who has raised up such a Prince, to defend *his Church*, and this holy See. Most humbly beseeching him bountifully to bestow on this *great Prince* a most happy life, and all other good things that he can wish for; and after this life to crown him in his celestial kingdom with a crown of eternal glory. We to our power, by GOD's assistance, shall not be wanting in the performance of any thing that may tend to the honour and dignity of his Majesty, and to his and his kingdom's glory."

LEO is stated by many authors to have accompanied this letter by the present of a CARDINAL'S CAP, from which circumstance it is alleged HENRY the Eighth is generally delineated with a cap of that description on his head instead of a crown.

of your "GRACE," "HIGHNESS," "GRACE'S HIGHNESS," and "MAJESTY." JAMES the First took the style of "SACRED MAJESTY," and "MOST EXCELLENT MAJESTY," which, and also "MOST GRACIOUS MAJESTY," are applied to our present venerable Monarch.

The term MAJESTY was borrowed from the Romans, among whom it was first applied to the Republic, as "*Majestas populi Romani*" (Cicero.) It was afterwards bestowed on the Magistrates "*Majestas Consulum*" (Livy.) And ultimately it became confined to the Emperors, "*Regia Majestas*" (Claud.) "*Sancta Majestas*" (Ovid.) In the 9th century, POPE JOHN the Eighth gave the title of MAJESTY to CHARLES THE BALD, of France; and in the 13th century YVES DE CHARTRES bestowed it on PHILIP THE FAIR. POPE ALEXANDER THE Third, in the 12th century, was addressed by the title of MAJESTY, a compliment that was continued to his successor LUKE THE Third. HUGH Count of Champagne, arrogated to himself this title in the 12th century, and in concluding a document expressly declares that he had sealed it, "*Sigillo Majestatis nostræ*," — with the seal of our Majesty. BRUNON, Bishop of Langres, also assumed this dignity, but he does not appear to have been so styled by any other person, as he had ordered. In one of his deeds he says of himself, "*Nostram Majestatem*," — our Majesty. To all these, other instances might be adduced, of the Sovereigns and ecclesiastical Rulers in

the middle ages having received, or themselves taken, the title of MAJESTY. By degrees, however, the EMPERORS subsequently made an effort (in imitation of the Roman EMPERORS) to confine this flattering dignity to themselves; and it was, in fact, for a considerable time almost discontinued. When CHARLES the Fifth revived the title of MAJESTY in his own person, he not only assumed it as EMPEROR, but as KING of Spain; and from his example the monarchs of Spain have retained the title to the present day, being previously entitled to HIGHNESS alone. CHARLES was extremely vain of this, and of his various other titles: when writing to his rival, FRANCIS the First of France, he filled a considerable portion of his paper by displaying his several dignities, but FRANCIS, who had before competed with him even for the Empire, felt insulted by this ostentation, and in his answer satirically occupied an equal space in the recital of his own titles, by the mere repetition of the word FRANCE, "*Francis the 1st. King of France, France, France, &c. &c.*"

When the term HIGHNESS gave way to MAJESTY, as the Regal style, it was suffered to remain dormant for upwards of a century. About the year 1630, however, the petty PRINCES OF ITALY were complimented with it, and in a short period afterwards CROMWELL, as Protector, was styled HIGHNESS, which title he retained during the usurpation. In 1631, the DUKE OF ORLEANS assumed the more lofty appellation of ROYAL HIGH-

NESS, to distinguish him from the other Princes of France; and so early afterwards as 1634, VICTOR AMADEUS, Duke of Savoy, at his interview with the Cardinal Infant, DON FERNANDO, at Villa Franca, styled the Infant, ROYAL HIGHNESS, in order to obtain for himself the title of HIGHNESS, instead of his then title of EXCELLENCY. AMADEUS, by an easy gradation subsequently assumed the dignity of ROYAL HIGHNESS, with the view of attaining a superiority of rank over the *Duke of Florence*, then called the "GREAT DUKE:" but the Duke of Florence also took the title of ROYAL HIGHNESS, to place himself on a level with AMADEUS. The dignity of ROYAL HIGHNESS has gradually become a more general appellative among Princes. It is applied to all the Children, Grandchildren, Nephews, and Nieces of the Kings of Great Britain, (Ci-devant) France, &c. and all these several relatives to the British Monarch, now hold intercourse with foreign courts, with a perfect equality of rank and title as those related in the same degree to the continental Sovereigns. These Royal personages of England have borne this honour from the Restoration of CHARLES the Second; and the education of the whole are of right, equally and without distinction, under the controul of the King, while minors, as well as the care and approbation of their marriage, when they arrive at years of maturity. The PRINCE ORANGE OF was granted the title of ROYAL HIGHNESS, as Grandson of CHARLES the First by *his Mother's side*. When the Princes of France first re-

ceived the dignity of ROYAL HIGHNESS is not certain: but PHILIP, DUKE OF ORLEANS, only brother to Louis the Fourteenth, and *his son* PHILIP, as nephew to that Monarch, bore the title.

The word HIGHNESS has been varied by the addition of other terms, besides that of "ROYAL." The Prince of Condé took the title of "SERENE HIGHNESS," to distinguish himself from the *natural* Princes; and this latter style, as well as "MOST SERENE HIGHNESS," "ELECTORAL HIGHNESS" and "IMPERIAL HIGHNESS," are applied to different Princes on the continent to this period. (Piccart,—Memoires Curieux,—Blackstone,—Rapin,—Divi Britannici, &c.)

Saint Boniface.

(5TH JUNE.)

WINFRED, or BONIFACE as he was afterwards called, was born of English parents of considerable property, at Kirton, or Crediton, in Devonshire: he received his education at a Benedictine Monastery at Exeter, and having gained a reputation for knowledge, was early ordained priest, and sent over to Friseland to endeavour to convert the heathens, where several of his countrymen had before been employed with some success. At this period, A. D. 715, Friseland was convulsed by a furious warfare, and WINFRED, and two other Missionaries who accompanied

him, were obliged to return to England. In the year 719, having obtained powers from Pope GREGORY the Second to act as Legate to the Holy See, he returned to the Continent, and preached the Gospel in Friseland and throughout Germany. In 723 he went to Rome, and was consecrated a Bishop by GREGORY the Second, who *changed* his name to BONIFACE; but he was not appointed to any particular diocese, that he might be enabled the more effectually to renew his exertions in Germany: and it was upon this occasion that he took the OATH OF OBEDIENCE TO THE PAPAL CHAIR, which is considered as the first instance of the kind: swearing by ST. PETER'S TOMB never to separate from the Romish Church, or its spiritual discipline.

Returning to Germany with his new dignities and augmented authority, BONIFACE soon obtained such a number of converts that he was enabled to establish many Christian Churches in that country. Pope GREGORY the Third, in 738, advanced him to the dignity of Archbishop, and added still further to his ecclesiastical powers by constituting him Vicar General in Germany; by virtue of which latter BONIFACE created several Bishoprics under his jurisdiction, and founded the great monastery of FULDA: still, however, he had not any particular See assigned to him until 746, when Pope ZACHARY consecrated him Archbishop of Mentz, giving him the additional title of PRIMATE OF GERMANY and BELGIUM; for which cause, and for the essential services he rendered

the Germans, in converting them from their superstitious and idolatrous errors, he obtained the appellation of **APOSTLE OF THE GERMANS**.

When **CHILDERIC** was deposed, and **PEPIN** elected King of the Franks, in 751 according to some, or 752 according to other historians, **BONIFACE** crowned and anointed **PEPIN** and his royal consort; being the first instance, on record, of the ceremony of the **CORONATION** and **ANOINTMENT** of the Monarchs of the Franks: before that period their kings, according to the antient German custom, were, on their accession, merely **LIFTED ON A SHIELD**, to receive the acclamations of their new subjects.

In the year 755, while holding a confirmation in East Friseland, after having abdicated his high office of Archbishop, and become an itinerant preacher, **BONIFACE** was murdered by some pagan peasants, together with about fifty of his companions; though his body was recovered, and afterwards interred in the church of his own monastery at Fulda.

The means sometimes taken by **BONIFACE** to convert the barbarians may not, at this period, appear in a very favourable light; he often had recourse to frauds of the most glaring and superstitious nature; but perhaps that course was one of necessity; and, zealously striving for what he justly deemed a most essential benefit to the heathens, he might not have been so culpable, as some authors affirm, in making the very errors

and ignorance of those he converted, the chief means of working so great an end as he had in view: It is also but justice to his character to state, that although he combated the vices and follies of the more ignorant and barbarous of his auditors by superstitious deceit, he much oftener applied to the sense and feeling of those more enlightened, and shewed by strength of argument the truth of the doctrines he inculcated, and the ignorance of the belief of the opposing infidels.

DANIEL, the first Bishop of Winchester, addressed an epistle to BONIFACE while on his mission at Friseland, which for its acuteness of reasoning is worthy of record: "Admit," says this ingenious prelate, "whatever they are pleased to assert of the fabulous and carnal genealogy of their Gods and Goddesses, who are propagated from each other: from this principle deduce their imperfect nature, and human infirmities, the assurance they were born, and the probability that they will die. At what time, by what means, from what cause, were the eldest of the gods and goddesses produced? Do they still continue, or have they ceased to propagate? If they have ceased, summon your antagonists to declare the reason of this strange alteration: if they still continue, the number of the gods must become infinite; and shall we not risk, by the indiscreet worship of some impotent deity, to excite the resentment of his jealous superior? The visible heavens and earth, the whole system of the uni-

verse, which may be conceived by the mind ; is it created, or eternal ? If created, how or where could the gods themselves exist before the creation ? If eternal, how could they assume the empire of an independent and pre-existing world ? Urge these arguments with temper and moderation ; insinuate, at seasonable intervals, the truth and beauty of the Christian Revelation, and endeavour to make the unbelievers ashamed, without making them angry."

The implicit submission of BONIFACE to the Papal authority ; his great and successful exertions in the cause of the Christian faith, though from the errors peculiar to the age in which he lived, not in its greatest purity ; and the circumstance of his having been murdered by that very people for whose service he had resigned his See of MENTZ ; were sufficient causes for his being canonized ; and he certainly is not, by any means, the least worthy Saint yet left in the Reformed calendar.

Some authors, in their zeal to honour BONIFACE, assert him to have been of royal extraction : others contend that he was the son of a wheelwright, and so little ashamed of his parentage ; as to bear WHEELS in his arms, which out of compliment to him have been assumed by all his successors in the SEE OF MENTZ.—It is, however, to be observed, that the origin of the *Wheels* in the arms of the See of Mentz, has been attributed to WILLIGIS, who rose to the dignity

of Primate of that Church, from a state of servitude. On his elevation he is said to have caused to be affixed on the most conspicuous parts of his palace, the wheels of a cart, on which were inscribed, "*Willegis, remember thy Parentage!*" in allusion to his having been the son of a carter: an example of humility that occasioned the Wheels to be adopted as the Arms of the Sec.

St. Barnabas the Apostle.

(11TH JUNE.)

ST. BARNABAS was a Jew of the tribe of LEVI, and a native of Cyprus. His parents, who were opulent, sent him to Jerusalem, where he received a liberal education under GAMALIEL the celebrated Doctor of the Law, who at the same time was tutor to ST. PAUL.

When the converts to the Christian faith formed the pious and justly extolled public fund for the support of their indigent associates, ST. BARNABAS was the first who disposed of his estate, and appropriated the whole of its produce, for that generous and benevolent purpose: hence the name of JOSEPH, or Joses, which he had received at his circumcision, was changed to BARNABAS, a word signifying the Son of Consolation,

and extremely applicable to the character he had obtained, for pre-eminence in all works of diffusive charity. (Acts iv. 36 and 37)

Soon after the memorable CONVERSION OF ST. PAUL, BARNABAS was the medium through which that holy Convert was first introduced into the society of the Apostles; and having been extremely instrumental in aiding and confirming the primitive Christians at Antioch, he was afterwards, by the express call of the HOLY GHOST, placed in strict unity with the Apostles elected by our Lord, and from that period considered as one of the Apostolic College. After receiving the imposition of hands from their brethren at Antioch, ST. BARNABAS, accompanied by ST. PAUL,—who took with them JOHN surnamed MARK, the nephew of the former,—travelled through the greatest part of ASIA MINOR, where having widely disseminated the Gospel, and prepared the Gentiles for the reception of the Christian Religion, our two Apostles returned to ANTIOCH, from whence they proceeded to JERUSALEM, to consult the other Apostles how far the Almighty had been pleased to accept of the Gentiles, as well as of the Jews.

When ST. PAUL, about the year 50, visited the CHURCHES of SYRIA and CILICIA, ST. BARNABAS, with "JOHN MARK," went to CYPRUS, the place of his nativity, where he continued expounding the Scriptures to his own countrymen, with the utmost zeal and assiduity, until about

the year 73, when he was attacked while preaching in the synagogue at SALAMIS, by some Jews who had recently arrived from Syria, and after being cruelly beaten with staves, was stoned to death.

ST. BARNABAS has left behind him one epistle, which, though not admitted as part of the canonical scriptures, is, nevertheless, regarded as genuine. At what period ST. BARNABAS was himself converted, appears uncertain, though he is fully acknowledged to have been one of the SEVENTY DISCIPLES, and is thought to have been the BARSABAS nominated with ST. MATTHIAS, to complete the number of the Twelve Apostles, after the apostacy of JUDAS ISCARIOT, surnamed the Traitor; many eminent critics contending, that owing to an error in the original text, BARSABAS was inserted, *instead* of BARNABAS.

This SAINT is generally represented in a standing posture, leaning on a tablet, and reading a scroll, with a back ground, shewing a person expiring under repeated blows from stones and cudgels.

Saint Alban.

(17TH JUNE.)

This SAINT, called the BRITISH PROTO-MARTYR, and the BRITISH ST. STEPHEN, from the circum-

stance of his having been the first who was martyred for Christianity in Britain, was born about the middle of the third century, at VERULAM, an antient city, which stood near where the town of ST. ALBAN's, in Hertfordshire, has since been erected. From about the year 180, the Christian Religion had been professed by several persons in England; but their numbers were inconsiderable, when compared with those who resided nearer to Rome; and it is owing to the remote situation of this Island from that Metropolis, and to the small portion of its inhabitants who had then embraced the Christian faith, that this country was, until ALBAN's time, secure from those dreadful persecutions which had befallen the Christians, during their first struggles in the establishment of that faith. ALBAN was descended from a Pagan family of power and distinction, and educated in their false doctrines: In his youth, he went to Rome, as was then customary for persons of consideration, and served seven years in the armies of the Emperor DIOCLESIAN, where he is alleged first to have received a disgust of Paganism. AMPHIBALUS, a monk, a native of Caer Leon, the capital of Wales, or as others say a Roman by birth, accompanied him in his tour; and on their return to Verulam, AMPHIBALUS, taking advantage of the sentiments he had discovered, laid before our Saint the benefits of Christianity, and made him a complete and zealous convert,

The particulars of the life of **SR. ALBAN** are but little known, except through the ecclesiastical history of the Venerable **BEDE**, who, for want of better information, or from actual belief in the legends he had recourse to, and for which credence the general sentiments of the times must be pleaded for his weakness, has afforded the following miraculous statement of the Saint's martyrdom.

" Being yet a Pagan (or at least it not being known that he was a Christian), he entertained **AMPHIBALUS** in his house, of which the Roman governor being informed, sent a party of soldiers to apprehend **AMPHIBALUS** ; but **ALBAN**, putting on the habit of his guest, presented himself in his stead, and was carried before that magistrate. The governor having asked him of what family he was, **ALBAN** replied, ' To what purpose do you enquire of my family ? if you would know my religion, I am a Christian ; ' then being asked his name, he answered, ' my name is **ALBAN**, and I worship the only true and living God, who created all things.' The magistrate replied, ' If you would enjoy the happiness of eternal life, deny not to sacrifice to the great gods.' **ALBAN** replied, ' The sacrifices you offer are made to Devils, neither can they help the needy, nor grant the petitions of their votaries.' This behaviour so enraged the governor, that he ordered him immediately to be beheaded. In his way to execution, he was stopped by a river, over

which was a bridge so thronged with spectators, that it was impossible to cross it; when the Saint, as we are told, lifting up his eyes to Heaven, the stream was miraculously divided, and afforded a passage for himself and a thousand more persons. This wonderful event converted the executioner on the spot, who threw away his drawn sword, and falling at ST. ALBAN's feet, desired he might have the honour to die with him; and thus the execution being delayed until another person could be got to perform the office, ST. ALBAN walked up to a neighbouring hill, where he prayed for water to quench his thirst, and a fountain of water sprang up under his feet: here he was beheaded on the 23d of June, A. D. 303. The executioner is said to have been a signal example of divine vengeance; for as soon as he gave the fatal stroke, his eyes dropt out of his head!"

Such is the legend of our PROTO-MARTYR, and marvellous indeed it is, could credit be given in these days to its various particulars, once universally believed. The general outline, most probably, is founded in fact: the miracles may be attributed solely to monkish ingenuity; and it is due to the memory of ST. ALBAN, that more credence should be given to his history than modern scepticism seems to admit. The learned and pious Bishop USHER, in his too zealous endeavour to defeat imposture, has urged arguments to prove, that the supposed AMPHIBALUS, so hospi-

tably protected by ALBAN, not only owes the honour of his canonization, but even his very existence, to a mistaken passage in the history of ALBAN, where the AMPHIBALUS alluded to, was nothing more than the ROUGH SHAGGY CLOAK worn by the Saint, as usual with the Ecclesiastics of that period ; which word being derived from the Greek, and not understood, gave rise to its being “ applied to a man, and afterwards being revered as a saint and martyr.” Dr. CONYERS MIDDLETON, in the middle of the last century, in his anxiety to overthrow all belief in *miracles*, adopted the Bishop’s ingenious, but mistaken conjecture ; though it is now satisfactorily proved, that such a MARTYR as AMPHIBALUS did live, and suffer with ALBAN, having previously penned, for the instruction of the Christians, some tracts which are spoken of with respect.

✓ The fame of ALBAN, recorded as it was by BEDE, made a deep impression on the minds of the superstitious, as might be expected. The ECCLESIASTICAL HISTORY of that author was published in 731 ; and in the year 795, OFFA, king of the MERCIANS, built a MONASTERY to the honour of ALBAN, on the place where he had suffered, then called by the Anglo-Saxons HOLMHURST, but since, in compliment to the martyr, named ST. ALBAN’S. The town built near the abbey still retains the latter appellation ; and the ABBEY-CHURCH is even yet in existence, having, at the suppression of the monasteries by HENRY

the Eighth, been purchased by a rich clothier of the name of STUMP, for £400. and converted by him into a PAROCHIAL CHURCH for the use of the inhabitants. In the year 1257, some workmen repairing this antient church, found the remains of some sheets of lead, containing relics, with a thick plate of lead over them, upon which was cut the following inscription :—

“ In hoc Mausoleo inventum est
Venerabile corpus Sancti Albani, Proto
Martyris Anglorum.”

Long Vacation.

(17TH JUNE, 1812.)

In the article under the title of TERMS, vol L page 172, a general outline is given of the origin and extent of those seasons, which are appropriated to the adjustment of forensic affairs, as well as of those periods in which the Courts of Law do not sit, known by the name of VACATIONS : On this day Trinity Term ends, and immediately on the rising of the Court, commences that cessation from legal business, emphatically denominated the “ LONG VACATION ;” or that space which our ancestors have wisely left undisturbed by law concerns, that the people may the better be enabled to attend to the different harvests throughout the kingdom : thus the activity and bustle of

our Inns of Court suddenly subside into a want of occupation, not unaptly displayed in the following anonymous parody :

“ My LORD now quits his venerable seat,
The SIX Clerk on his padlock turns the key ;
From business hurries to his snug retreat,
And leaves VACATION and the town to me.

“ Now all is hush'd, asleep the eye of care,
And LINCOLN'S-INN a solemn stillness holds ;
Save where the Porter whistles o'er the square,
Or cur-dog barks, or basket-woman scolds.

“ Save that from yonder pump and dusty stair,
The moping shoe-black, and the laundry-maid,
Complain of such as from the town repair,
And leave their little quarterage unpaid.”

Translation of Edward, King of the West Saxons.

(20TH JUNE.)

EDWARD, styled the MARTYR, though, as HUME very correctly states, “ his murder had no connection with any religious principle or opinion,” was not only granted an ANNIVERSARY on the 18th March, in remembrance of his sufferings, or rather of the silly and absurd miracles alleged to have been wrought at his tomb ; but he was

even honoured, by our credulous forefathers, with *another* FESTIVAL on the 20th June in each year in remembrance of the removal or TRANSLATION, as it is termed, of his relics from WAREHAM, where they were inhumed, to the MINSTER AT SALISBURY, three years after his decease.

At the period this solemn act of absurd pomp took place, all Europe was plunged in a state of profound ignorance and mental darkness; no marvel, therefore, that great importance should then have been attached to such superstitious usage: but for what reason our Reformers chose to keep up a recollection of that folly, cannot readily be ascertained.

Of the origin of TRANSLATIONS of this kind, much has been written; and if we are to credit the assertions of those monkish writers whose works are yet found in Catholic countries, though they have themselves long passed to the silent tomb, we must believe not only that they had their source from a principle of devotion, but that peculiar advantages accrued to those who encouraged their increase. In the year 359, the emperor CONSTANTIUS, out of a presumed, and perhaps not inconsistent respect, caused the remains of ST. ANDREW and ST. LUKE to be removed from their antient place of interment, to the TEMPLE of the TWELVE APOSTLES, at CONSTANTINOPLE; from which example, the practice of searching for the bodies of Saints and Martyrs rapidly increased, and so early as the year

386, almost the whole of the devotees were engaged in that pursuit. RELICS, of course, speedily became of considerable value; and as they were all alleged to possess peculiar virtues, no expense or labour was spared to provide such treasures for every public religious foundation: Hence TRANSLATIONS innumerable took place of the decayed members of reputed saints; and where the entire bodies could not be collected, the pious contented themselves with possessing such parts alone as "Providence chose to bless them with." Without these sacred RELICS, indeed, no establishment was expected to thrive; and so provident had the persons been who laboured in their collection, that there was not a single religious house but could produce one or more of those invaluable remains; though, unless we are to believe that most relics, like the Holy Cross itself, (see vol. I. page 355,) possessed the power of self-augmentation, we must either admit, that some of our circumspect forefathers were imposed upon, or that St. JOHN the BAPTIST had more heads than that of which he was so cruelly deprived, as well as several of their FAVOURITE SAINTS having *each* kindly afforded them *two* or *three* skeletons of their precious bodies; circumstances that frequently occurred, because, says Father JOHN FERAND, of Anecy, "GOD was pleased so to multiply and re-produce them, for the devotion of the faithful!"

Of the number of these RELICS that have been preserved, it is useless to attempt a description, nor, indeed, could they be detailed in many volumes; yet it may gratify curiosity to afford some brief account of such as, in addition to the heads of ST. JOHN the BAPTIST, were held in the greatest repute, were it for no other reason than to shew how the ignorance and credulity of the commonalty have, in former ages, been imposed upon, viz.

A finger of St. Andrew;

A finger of St. John the Baptist;

A thumb of St. Thomas;

A tooth of our Lord;

A rib of our Lord, or, as it is prophanelly styled, of the *Verbum caro factum*, the word made flesh;

The hem of our Lord's garment, which cured the diseased woman;

The seamless coat of our Lord;

A tear our Lord shed over Lazarus;—which was preserved by an angel, who gave it in a phial to Mary Magdalene;

The rod of Moses, with which he performed his miracles;

The spoon and pap-dish of the Holy Child;

A lock of hair of Mary Magdalene;

A hem of Joseph's garment;

A feather of the Holy Ghost;

A finger of the Holy Ghost;

A feather of the angel Gabriel;

A finger of a Cherub ;
 The water-pots used at the marriage in Galilee ;
 The slippers of the antediluvian Enoch ;
 The face of a Seraph, with only part of the nose ;
 The “ *snout*” of a Seraph, thought to have be-
 longed to the preceding defective face ;
 One of the coals that broiled St. Lawrence ;
 The square buckler, lined with “ red velvet,” and
 the short sword of St. Michael ;
 A phial of the “ sweat of St. Michael,” when he
 contended with Satan ;
 Some of the rays of the Star that appeared to the
 Magi.

Two handkerchiefs, on which are impressions of
 our Saviour’s face ; the one sent by our Lord
 himself as a present to Agbarus, Prince of
 Edessa ; the other given at the time of his Cru-
 cifixion to a holy woman, named Veronica :
 With innumerable others, not quite consistent
 with decency to be here described.

The miracles wrought by these and other such
 precious remains, have been enlarged upon by
 writers, whose testimony, aided by the *protecting*
care of the INQUISITION, no one durst openly dis-
 pute who was not of “ the HOLY BROTHERHOOD ;”
 although it would appear, by the confessions of
 even some of those respectable persons, that “ in-
 stances have occurred of their failure,” but that
 they always “ recovered their virtue, when,” as
 GALBERT, a monk of Marchiennes, informs us,
 “ *they were flogged with rods, &c. !*”

The Longest-Day.

(21ST JUNE.)

ALTHOUGH this is marked as the "*Longest Day*," we are not to understand such to be precisely the fact; but the *medium* of the ESTIVAL, or SUMMER SOLSTICE, which is variable.—And in like manner we are only to regard the 21st of *December* as the *medium* of the HYEMAL, or WINTER SOLSTICE. The Summer Solstice, or that period during which the sun seems to be stationary for some time, owing to the obliquity of our sphere, takes place when the sun appears to describe the TROPIC OF CANCER, at which time that orb is at noon higher in the meridian than on any other day, and affords light, for a longer period to every inhabitant of the earth situate between the equator and the arctic circle. MID-SUMMER-DAY, marked as happening on the 24th *June*, must not therefore be considered as the actual summer Solstice, though it be popularly reckoned as such; but merely as the generally received *middle* of that portion of the year called SUMMER, in opposition to that other annual division styled WINTER; or in other terms, when we divide the year into *two* different portions only, by those denominations; and not into *four*:—as, by the latter mode of partitioning

the year into SEASONS, *Spring* is made to commence about the 21st of *March*; *Summer* about the 21st of *June*; *Autumn* about the 22nd of *September*; and *Winter* about the 21st of *December*; consequently making the *Summer*, by the *four* divisions, to commence within three days of the period, when, by the first mode of *two* partitions only, we reckon that season to be half-passed. The LONGEST DAY at *Greenwich* is sixteen hours, thirty-four minutes, and five seconds; the SHORTEST DAY seven hours, forty-four minutes, and seventeen seconds; allowing nine minutes sixteen seconds for refraction on the longest day, and nine minutes five seconds for refraction on the shortest day.

The HYEMAL, or WINTER SOLSTICE, properly happens at that time when the sun enters the First degree, or seems to describe the TROPIC OF CAPRICORN, which is about the 22d of *December*; this forms, as denominated in our almanacs for the 21st of *December*, the SHORTEST DAY, consequently the LONGEST NIGHT: by which latter portion of duration, or when it is dark, our Saxon ancestors used to make their calculations of time; adapting their style of expression accordingly to the night, instead of the day, which is not yet entirely discontinued. A FORTNIGHT, the abbreviation of *fourteen* nights, and SE'N-NIGHT, the contraction of *seven nights*, are still in use in this country to denote the space of *fourteen* DAYS, and *seven* DAYS; while the old French

Anuit, to-night, signified, "to-day," or the existing diurnal partition of time. The LONGEST NIGHT was held in particular veneration by the Saxons, and considered to have *produced* all the others, as well as the days; whence they termed it MOTHER NIGHT, and calculated their years as beginning from thence; holding a festival in honour of THOR (see vol. I. p. 125, and article CHRISTMAS DAY;) one of their greatest and most powerful Deities, in whom, as they believed, was vested the supreme command of the *Elements*; and praying for a favourable year, and fruitful seasons.

Whether this mode of reckoning originated in the Northern nations from whom descended our Saxon ancestors, or from the Jews, cannot now satisfactorily be ascertained; the latter would appear extremely probable; and it has besides, the advantage over our present custom, insomuch as it agreed with the true order of time, which, according to the MOSAIC ACCOUNT commenced at night, "the *Evening* and the *Morning*" having formed "the first day." CÆSAR and TACITUS both speak of this usage among the antient Gauls and Germans.

Sir THOMAS MORE, the Lord Chancellor under HENRY VIII. who was sacrificed because he could not conscientiously admit to that Sovereign, the supremacy he had assumed in Episcopal affairs, was no less remarkable for his wit, than for qualities of a more steady and substantial nature: Even while presiding in his high office, forgetful

of the dignity necessary to be maintained in such judicial capacity, he sometimes indulged in the effervescence of his fancy: one instance of which, as applicable to this article, may be here noticed. — A gentleman who had wronged a poor widow of a sum of money, was ordered by Sir Thomas forthwith to make restitution of the property, with the costs attending the suit. — “I hope then,” said the gentleman, hurt at the want of respect he considered shewn to his consequence, “your Lordship will grant me a long day to pay it.” “I will grant your motion,” instantly replied the Chancellor: “Monday next is BARNABAS’S day, which is the *longest* in the whole year; pay it then to the widow without fail, or I will commit you to the Fleet.”

Before the alteration of the style, in the year 1752, St Barnabas’s festival, which now happens on the 11th of June, was called the longest day; and was thus noticed:

“Barnaby Bright,
“The longest day, and the shortest night.”

Saint John the Baptist.

(24TH JUNE.)

The Reformed Church holds a FESTIVAL on this day, in commemoration of the wonderful circumstances that attended the "NATIVITY OF ST. JOHN THE BAPTIST," the Precursor of the Messiah; and in her service, celebrates also his DEATH, by appropriate passages from the Scriptures, recording the most remarkable facts connected with his *life and sufferings*.—Formerly our church held another festival on the 29th of August, in commemoration of his Martyrdom, which is still noticed in our Almanacs by the title of "THE BEHEADING OF JOHN THE BAPTIST," though not any service is appointed for that day.—The Church of Rome, however, retains the 29th of August as a solemn *Feast*, by the title of "FESTUM DECOLLATIONIS," being a corruption, according to Durandus, of "FESTUM COLLECTIONIS S. JOHAN. BAPTISTÆ," or the feast of gathering up St John the Baptist's Relics, which are stated to have performed numerous miraculous cures in the fourth century.

The sacred canons inform us that ZACHARIAS, the father of St. JOHN, was a priest of the Race of *Abia*, and that ELIZABETH, the mother of the Saint, was one of the daughters of AARON; that they were both righteous before God; and that

they had no child, "because Elizabeth was now barren," and they were both well stricken in years:—that ZACHARIAS going to the temple to burn incense, there appeared unto him an Angel of the Lord, who declared unto him that his wife ELIZABETH should bear him a SON, whom he should name JOHN:—that there should be great rejoicing at the birth of this son, who should be filled with the HOLY GHOST, even, &c. &c.—and that this son should be great in the sight of the Lord, "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the coming of the MESSIAH, whom he should precede, in the spirit and power of ELIAS."—Agreeably to the prediction of the Angel, ELIZABETH was safely delivered of a son, in the year of the world 4000, being about six months before the birth of the REDEEMER, whose Harbinger this greatest of the Prophets had been appointed. Having escaped the cruelty of HEROD, who, to secure the destruction of the new-born CHRIST, had sent to immolate all the children in Bethlehem and its vicinity, we find St. JOHN retired into the deserts, leading a life of sanctity and forbearance, his "*garment made of camel's hair, with a leathern girdle about his loins, and his food, locusts and wild honey*;" thereby also verifying the prediction of the Angel, that he should prove an example of the greatest temperance, "neither drinking wine nor strong drink."

In the 18th year of the reign of **TIBERIUS CÆSAR**, or the year of our Lord 33, "The word of God came unto **JOHN** in the wilderness;" and obeying that Almighty summons, he visited "all the country about Jordan, preaching the baptism of repentance for the remission of sins;" thus preparing his disciples for the reception of a SAVIOUR, and for that hope of redemption by the forgiveness of sin, which the Gospel contains. The followers of **ST. JOHN** were numerous in the extreme; and to them he bore repeated and the most unequivocal testimony of **CHRIST**, the latchet of whose shoes he acknowledged himself unworthy to unloose; rejoicing that the ascendancy and eminent influence of the **MESSIAH** "must increase," while his power would diminish. And when our Saviour came to him from **GALILEE** unto **JORDAN** to be baptized, **JOHN** forbade it, saying, "I have need to be baptized of thee, and comest thou to me?" But as our Lord commanded it "TO BE SO, to fulfil all righteousness," **JOHN** humbly complied, when, "Lo! the heavens were opened, and the Spirit of God descended like a DOVE, and a voice was heard from Heaven, saying, '*This is my beloved Son, in whom I am well pleased*.'"

JOHN having exercised the course of the Ministry to which he had been called, for about thirteen months, with a zeal and courage worthy of the importance of his delegation, repaired to the court of the Tetrarch, **HEROD ANTIPAS**, and boldly re-

proved him for his various enormities, particularly for his incestuous connection with **HERODIAS**, the wife of his brother **PHILIP HERODES**: at first, **HEROD** submitted with humility to the denunciations of the Saint, whose virtues held even that monster in reverential awe; he "feared **JOHN**, knowing that he was a just man and holy." But being at length instigated by the malice and revenge of **HERODIAS**, he listened to the charges of sedition brought by the Pharisees against the Prophet, and ordered him to bondage in the Castle of Machæus, near the dead sea, far from the reach of the people who had witnessed his piety, and who, there was reason to suppose, would attempt his release. In this castle **ST. JOHN** remained above a year, when **HEROD**, on the occasion of his birth-day, gave a splendid entertainment to his chief officers at this fortress: elated with the revelry of the evening, and ensnared by the allurements of **SALOME**, the daughter of **HERODIAS** by a former husband, **HEROD**, in the height of his ardent passion, promised "with an oath," to grant whatever this object of his admiration "should require, even to the half of his kingdom." **HERODIAS**, to whose discretion **SALOME** submitted the power of directing her choice, instantly instructed her to demand "the **HEAD of JOHN THE BAPTIST in a charger**;" a brutal request which **HEROD** ordered to be complied with, out of a pretended reverence to his oath. When the executioner had decapitated the Saint,

and brought the head to SALOME in a charger, as directed, she delivered it to her abandoned mother: this wretch gazed, with horrid delight, on the yet bleeding head, and indulging in her vindictive, diabolical, and yet unsatisfied revenge, pulled out the tongue which had so much incensed her, and "pierced it with a bodkin;" an instance of infuriate malignity scarcely to be paralleled by any recorded in history. From a near assimilation to the depravity of HERODIAS, may however be adduced one other instance of the like detestable revenge, in melancholy proof of the enormous and wanton excess, to which ungoverned passion may occasionally debase the human character. When CICERO, the celebrated Roman Orator, was murdered by the assassins deputed for that base purpose by MARC ANTONY, his head and hands were cut off, and delivered to his enemy in the presence of FULVIA the wife of that tyrant, who was considered as the principal instigator of CICERO's being included in the number of the proscribed: taking the HEAD in her lap, she, like HERODIAS, *drew out the tongue, and like her pierced it with her bodkin* in various places; venting her fury at the same time in language most vile and opprobrious!

ST. JOHN THE BAPTIST'S Festival was first instituted A. D. 488.

St. Peter, the Apostle.

(29TH JUNE.)

SAINT PETER was born at *Bethsaida* in *Galilee*, and was occupied in the humble employment of a fisherman. He was introduced into the sacred presence by his younger brother **ANDREW**, when our Lord called him **CEPHAS**, or **PETER**, the former in the Syriac, and the latter in the Hebrew, signifying a stone or rock. His name, at the time he was introduced to our Saviour, was **SIMON**, or **SYMEON**; and hence he is frequently called in holy writ **SIMON PETER**, though generally now denominated **PETER** only.

ST. PETER was the senior of the Apostles, having been about ten years older than the **MESSIAH**; from which cause he is given the precedence, though not any superiority over the other Disciples. The **POPES OF ROME**, who allege themselves to be the representatives of **ST. PETER**, and thence assume a superiority which even the Saint possessed not, in *profane imitation of the change of the name of that Apostle*, usually on their elevation relinquish their family and Christian appellations, and make choice of some other, which they consider more dignified or suitable to their station. One of the first questions which the Cardinals put to the newly-elected

POPE, is, "by what name will you please to be called?" a custom introduced in 884 by PETER DI BOCCA PORCA*, or SERGIUS the Second, as he chose to be called, who abandoned his Christian name *Peter*, accounting himself unworthy to bear the title bestowed upon his great namesake; and it is a remarkable fact that no Pope has ever taken the name of *Peter*, though from PORCA's example others have laid it aside on their election. The Monkish writers attempt to place this custom to the score of diffidence; and yet it appears that these holy fathers did not approve of others evincing the like *humility*. About the middle of the 15th century, it became a fashion among the learned, especially in Italy, to change their baptismal names for others either more sonorous, or of a classic origin: PHILIP PLATINA assumed the name of CALLIMACHUS, and Pope PAUL the Second, jealous of that historian being so distinguished, caused torture to be inflicted on him as a HERETIC, who he said made use of that mode to cover his vile purposes: if therefore such changes of name were proofs of *diffidence* in the Popes, they seem to have been rather more covetous of the exclusive possession of that virtue, than can well be reconciled with sound argument. But the humility of these Holy Fathers was most extraor-

* Some authorities, erroneously, make OCTAVIAN, or JOHN the Twelfth, the first who relinquished his own name, when raised to the Pontificate in 956.

dinary in its nature and operation: PIUS the Fourth took the title of "*Servant of the Servants of God*," as GREGORY the Great had before done; but when a Priest of HOLSTEIN addressed an epistle to him by that style, and attended his Holiness for an answer, the INQUISITION cast him into prison for the *instruction* of others in future appeals. PAUL the Fifth, however, did not descend to such mockery; his insufferable pride made him impious, though he chose not to be hypocritical; and we read with horror, that he rejected not the titles of "MONARCH OF CHRISTENDOM," "SUPPORTER of the PAPAL OMNIPOTENCE," "VICE GOD," and even of "LORD GOD the POPE!" which, with some alteration as to expression, was likewise applied to other Popes, such as "MASTER OF THE WORLD," "POPE AND UNIVERSAL FATHER," "JUDGE IN THE PLACE OF GOD," "VICEGERENT OF THE MOST HIGH," "GOD ON EARTH," &c. MARTIN the Fourth was addressed as the "LAMB OF GOD who *takest away the sins of the world!*" with the addition of "*Grant us thy Peace!*" LEO the Tenth was styled by the Council of Lateran, "DIVINE MAJESTY," "HUSBAND OF THE CHURCH," "PRINCE OF APOSTLES," and "KEY OF ALL THE UNIVERSE;" and he was *supplicated for the salvation*, and the *life* which he had given to them, who was, as they most prophane-ly added, the "*Pastor, THE PHYSICIAN*," and what is yet more horribly blasphemous, "*a God possessed of all power in heaven and in earth!*"

"If the POPE,"—says Bellarmin De Rom. Pontif.—*"should command the practice of VICE, and forbid VIRTUE, the Church is to believe VICE to be GOOD, and VIRTUE to be wicked."* And—in the Decretal, part I. dist. 40, can. 6. Si PAPA,—it is expressly affirmed that if the POPE *"were so wicked, as to carry with him innumerable people in troops to Hell, to be with himself for ever tormented, yet no mortal whatsoever must presume to reprove his faults, because HE is JUDGE OF ALL, and himself to be judged by none."* Hence we find in the life of Pope JOHN the Ninth, written by the pious MASSONUS, *"that the Bishops of Rome cannot even commit sin without praise !!!"*

Not to the POPES alone, however, can this impiety be confined; they, indeed, appear only to have followed the abominable example of the EMPERORS, who for ages were the *supreme PONTIFFS*. In the fourth century, these Emperors were but too frequently addressed by the titles of "YOUR DIVINITY," "YOUR PERPETUITY," "YOUR ETERNITY," "YOUR GODSHIP," &c. &c. which they complacently received as their just pretensions. CALIGULA, was the first who commanded himself to be called "LORD," a title a Comedian had once ventured to bestow on AUGUSTUS; and so early after as the reign of DOMITIAN, the EDICTS issued by that tyrant, blasphemously declared, "THAT THE LORD OUR GOD COMMANDS," &c. [Suetonius &c.] When, in

future ages, the Popes became superior in power to these mighty rulers, they deprived their former governors of all such distinctions; and unblushingly assumed to themselves titles only suited to THE DIVINE MAJESTY, regardless of their extravagant prophanity.

The POPES, not contented with having attained the supreme command in spiritual affairs, assumed, and by force established, a dominion over the Imperial power. PASCAL the Second, about the year 1000, made not any scruple to order, that all public acts should be dated from the year of his OWN SOVEREIGNTY, *instead* of from that of the EMPEROR: and to such a degree of degradation did the Popes reduce the most powerful Potentates, that history affords many examples of their most servile and abject submission. Among numerous other instances may be noticed, that of a monarch holding the stirrup while his Holiness mounted his horse: another resigning his crown to even the Pope's legate; a third, suffering himself to be scourged by the monks at the shrine of one of their saints; and another patiently waiting bare-footed and bare-headed, with his wife and child, at the gate of the Pope's palace, where they were detained three days and three nights!

ST. PETER was one of the most intimate companions of our LORD, and ONE of the THREE who were selected to be particular evidences of his divine GLORY, as well as of his humiliation for

the fulfilment of the prophecies. He was remarkable for his superiority of faith, and yet more so for the proof he gave of the frailty of human nature. More satisfied and convinced than any other of the disciples of the DIVINITY of his heavenly Master, "he yet, before the dawn of the next day, or the time of the cock's crowing, denied him thrice," as our SAVIOUR had predicted; thus affording a most salutary lesson against the danger of self-confidence.

After the RESURRECTION, ST. PETER proved himself one of the foremost to disseminate the benefits of our holy religion, preaching to the multitude, even at JERUSALEM, in the midst of the inveterate enemies of truth; and by his eloquent display of enlightened knowledge, and the power of performing miracles, converting thousands of the most obdurate of heart. To ST. PETER, the Christian Church is indebted for the addition of the twelfth person, ST. MATTHIAS, to complete the Apostolic College: and to him also chiefly, for the promotion of contributions to the Christian treasury, established at Jerusalem, for the relief of needy converts. After having made a general visitation of the churches throughout India, this great Apostle returned to Jerusalem, where he was miraculously delivered from prison by an angel, and escaped from the cruel death at that time designed for him by HEROD AGRIPPA. ASIA, AFRICA, and a GREAT PART OF EUROPE, were travelled over by ST. PETER, who is thought by

many of our best ecclesiastical writers, to have even come to this Island, and converted many of our barbarous ancestors. Whether however the advantages of Christianity were first displayed in this country by St. PETER or St. PAUL, or, as others assert, by St. SIMON the Cananite, it is past dispute, that there were many Christians here from the earliest period of ecclesiastical history, professing too that religion in the purity originally taught by the Apostles.

In the year 64, St. PETER settled at Rome, where he laboured in establishing the doctrines of the true faith, particularly among the Jews, which obtained him the title of the APOSTLE OF THE CIRCUMCISION. On the 29th of June, A. D. 68, after a confinement of nine months in prison, he was led for crucifixion to the top of the Vatican Mount, by order of NERO, having been first severely scourged, according to the Roman usage. When arrived at the fatal spot, he obtained permission of the officer superintending the execution, to *suffer with his head downwards*, not considering himself worthy of meeting death after the same form and posture as our LORD, in which inverted situation he was fastened to the cross, and expired. MARCELLINUS the Presbyter, embalmed his relics, which were buried in the Vatican, near the Triumphal Way; and over his grave a small church was erected, which having been destroyed by the Emperor HELIOGABALUS, the holy remains were removed

to the Appian Way, two miles from Rome. About the year 250, CORNELIUS, the twentieth bishop of Rome, re-conveyed them to the Vatican; and CONSTANTINE THE GREAT, the *first Christian Emperor*, caused a stately church to be raised on the spot, which has since increased so much in splendour and magnificence, as justly to become the wonder and admiration of the world. The present fabrick is indisputably the largest building that was ever erected; the stupendous temple of SOLOMON, that of HEROD at Jerusalem, and the great PYRAMID of Egypt, excepted.

ST. PETER and ST. PAUL both suffered martyrdom the same day; the latter, entitled to the privileges of a Roman citizen, was beheaded (see vol. I. p. 183); ST. PETER, as an alien, was doomed to the more ignominious death by the cross. In the GREEK and LATIN CHURCHES, both of these festivals are kept on this day; while in the PROTESTANT CHURCH, ST. PAUL is merely commemorated by his CONVERSION: though it is to be remarked, that all the antient homilies join these two Saints together, not only on account of their having suffered at the same time, though by different methods and at different places, but because they were co-operators in the conversion of the world, the one as APOSTLE OF THE JEWS, the other as the APOSTLE OF THE GENTILES. Several of our Parish Churches, founded before the Reformation, are dedicated to these Apostles con-

jointly, and their several Wakes and Fairs are annually celebrated accordingly.

ST. PETER, besides being always depicted with a scroll or manuscript paper, has usually the additional emblematical badge of the KEYS. In the *Reformed Church*, we admit not of any superior power or rank of this Apostle, although, for the reason already assigned, he was given a nominal precedency; much less do we allow of the "SUPREMACY" assumed by the POPE OF ROME, as his alleged immediate representative. When our SAVIOUR, to try the faith of his disciples, asked them *what the world said of him?* they made answer, that *men's opinions were various*. And our LORD then interrogated them as to their own sentiments of him. PETER, who was generally the most forward to speak, whence he obtained the title of the "MOUTH OF THE APOSTLES," immediately declared that *He was the MESSIAH, the SON of the LIVING GOD* — a confession which caused his heavenly Master to pronounce him "BLESSED," and to declare that he would bestow upon him the KEYS OF HEAVEN, &c. From this expression alone, which evidently was merely typical, the Popes of Rome have arrogated their claim to an uncontroled and universal jurisdiction. That the *symbol* whereby to distinguish ST. PETER may, from this cause, be in the display of Keys, is far from inconsistent; but surely there is not any reason for taking the literal sense of our SAVIOUR's words, and to assign to ST.

PETER any supremacy which he did not himself assume, but on the contrary submitted, in silence and humiliation, to the memorable rebuke of ST. PAUL, when, for a short time, he separated from the converted Gentiles. And it is worthy of notice, that so far from the ANTIEN CHURCH ascribing to ST. PETER any superiority, his GENERAL EPISTLES are only placed the *second* in the series of those sacred canons. THE POPES, however, have not only actually assumed supreme dominion over *spiritual*, but also over *temporal affairs*, calling themselves "HEAD OF THE CATHOLIC OR UNIVERSAL CHURCH, SOLE ARBITER OF ITS RIGHTS, AND SOVEREIGN FATHER OF ALL THE KINGS OF THE EARTH," in token of which they wear a TRIPLE CROWN, *one* as HIGH PRIEST, the *second* as EMPEROR, and the *third* as KING: and that they may not be wanting in any exterior mark, whereby to express *their* extraordinary powers, they wear KEYS, as emblems of "their privilege of opening the gates of Heaven to all true believers."

For nearly the five first centuries, the Bishops of Rome wore upon their heads a BONNET, like other Ecclesiastics, though somewhat higher; but when CLOVIS sent a CROWN OF GOLD to the church of St. John of Lateran, which he had received from ANASTATIUS, Emperor of the East, Pope HORMISDAS placed it on his own bonnet; BONIFACE the Eighth added a *second* crown during his struggles with PHILIP the FAIR, to demon-

strate the *superiority* of *spiritual* concerns over those of a *temporal* nature, and to denote HIS *superiority* in *both respects*; and JOHN the Twenty-second assumed the *third* crown, which completed the arrogant TIARA, since continued to be worn by his successors.

BONIFACE, who added the second crown to the pontifical cap, in his famous bull "UNUM SANCTUM" asserted, that our Redeemer had granted to the Church, which was represented in his person, a two-fold authority, which he was not disposed in any degree to relinquish. In his letter to PHILIP, he urges his pretensions in the most indecent and insolent manner: "We give you to know," said he, "that you are our SUBJECT both in spirituals and temporals;" "and we," replied the enraged Monarch, who set his anger at defiance, "give your *Foolship* to know, that in temporals we are SUBJECT to no person." In this struggle, PHILIP overcame the vain and presumptuous Priest; but succeeding Pontiffs, regardless of the result, continued the silly badge of imagined superiority, and, as before related, JOHN even added the *third* emblem of presumption and arrogance.

The Feast of ST. PETER was instituted in the year 813. He has left to posterity TWO EPISTLES, which make part of the sacred canon, and are the whole of the writings attributed to him, which are held by our church as genuine.

Visitation of the Blessed Virgin Mary.

(2ND JULY.)

The Romish Church celebrates *this day*, under the title of "VISITATION OF OUR BLESSED LADY," to perpetuate the remembrance of the visit of the Virgin Mary to her cousin ELIZABETH, immediately after the Archangel GABRIEL had "*announced the glad tidings*" of her being the chosen of the Almighty, for the Incarnation of the REDEEMER.

Pope URBAN the Sixth, in the year 1383, first instituted this festival, in order that the *intercession* of the Virgin might be obtained, for the appeasing of those disturbances which had for some time agitated the church: and he fixed on this period when she returned to NAZARETH, rather than on that at which she undertook her journey, because, the latter being about the time of the commemoration of EASTER, its observance could not so well be complied with, by reason of the numerous and important rites which then occur. Pope BONIFACE the Ninth confirmed this holiday; but it was not generally observed until the year 1441, when the COUNCIL OF BASIL ordained the FEAST OF THE VISITATION OF OUR BLESSED LADY

to be celebrated in all Christian churches, that “ she being honoured with this solemnity, might *reconcile* her Son by her intercession, who is now angry for the sins of men, and that *she* might *grant* peace and amity among the faithful.”

Our REFORMERS, desirous of reducing every point of Religion to its primitive purity, as nearly as circumstances would admit, expunged this holiday from the PROTESTANT CHURCH SERVICE; though it is still noticed in our yearly almanac, and was, in fact, at one period, universally observed throughout the whole Christian world. The ROMISH CHURCH, which carries its veneration for the VIRGIN to extremes, making her, contrary to the true doctrine of our faith, the means of *intercession for the forgiveness of sin*, has, in some instances, extended this zeal to such a pitch of folly and impiety, as even to awaken the compunction of that church, and to lead her to enter upon the task of reform, of which she has manifested an utter abhorrence.

The “ FEAST OF THE ASS,” was a Festival celebrated in several churches in France, in commemoration of the VIRGIN MARY’S FLIGHT INTO EGYPT; and the gross absurdities then practised, under the pretence of devotion, would surpass belief, were there not such incontrovertible and positive evidences to substantiate the facts. A young FEMALE, richly dressed, with an INFANT in her arms, was placed upon an Ass, and led in great ceremony to the ALTAR, where HIGH MASS

was performed with solemn pomp. The Ass was taught to kneel ; and an HYMN, replete with folly and blasphemy, was sung in *his* praise by the whole congregation. And as the climax to this monstrous scene of absurdity and profaneness, the PRIEST used, at the conclusion of the ceremony, and as a *substitute* for the words with which he on other occasions dismissed the people, to *bray three times* LIKE AN ASS, which was answered by *three similar brays* by the PEOPLE, *instead* of the usual response, "*We bless the Lord,*" &c.

The Dog Days begin.

(3D JULY.)

The CANICULAR, or DOG DAYS, are, according to a celebrated modern author, very properly stated by our present almanacs, to commence on the 3d of July, and to end on the 11th of August. Before the alteration of the style in 1752, some of the almanacs noticed them as beginning on the 19th of July, and terminating on the 27th of August ; while others made them to commence on the 24th of July, and to end on the 28th of August. In some of the most antient Almanacs, however, the 14th of July was the most usual date for the commencement of these days ; and in

the reign of Elizabeth, they were noted as beginning on the 6th of that month, differing only three days from the present computation. Several of our most modern DICTIONARIES, under the head of "DOG DAYS," yet define them—"days from July 24, to August 28."

The antient mode of calculating the Canicular Days, was from the heliacal rising of SIRIUS, the brightest star in the constellation, called CANIS MAJOR, or when that star first appeared, after having been hid by the superior rays of the sun: If such rule were still adhered to, the Dog Days would not take place in our latitude until near the end of August, and would consequently last until the end of September; but if, as is contended, these days are calculated to begin from the period when the SUN comes in *conjunction* with SIRIUS, and to last whilst its luminous rays obscure that star, their commencement and termination are correctly placed in the almanacs of the present period; though we must, of course, no longer agree with the ancients, that the DOG DAYS are those commencing from the *heliacal rising* of SIRIUS, or when he first disengages himself from the rays of the sun, as hath, almost generally, heretofore been understood, but must date their beginning and duration from the cosmical rising of SIRIUS, or in other words, when it rises *with* the sun.

When the ancients first observed SIRIUS emerging as it were from the sun, so as to become visi-

ble to the naked eye, they usually sacrificed a BROWN DOG to appease its rage, considering that this STAR was the *cause* of the hot sultry weather usually experienced at its appearance; and they would seem to have believed its power of heat, conjoined with that of the sun, to have been so excessive, that on the morning of its first rising *the Sea boiled, the Wine turned sour, Dogs grew mad, and all other creatures became languid*; causing to *man, among other diseases, burning fevers, hysterics, and phrensies*. At ARGOS, a festival was held during the DOG DAYS, styled CYNOPHONTES, from ἀπο τῶ κυνᾶς φονεῖν, i. e. *from killing dogs*; it having been the practice to destroy every dog that was met with.

“ ——— rising vapours choke the wholesome air,
And blasts of noisome winds corrupt the year;
The trees devouring caterpillars burn :
Parch'd was the grass : for SIRIUS from on high
With pestilential heat infests the sky;
My men, some fall, the rest in fevers fry.”

[*Dryden's Virgil's Æneis. Book 3, 190, et seq.*]

That the weather in JULY and AUGUST is generally more sultry than at any other period of the year, and that some particular diseases are consequently at that time more to be dreaded, both to man and beast, is past dispute. The exaggerated effects of the rising of Sirius are now, however, known to be groundless; and the superior heat usually felt during the dog-days, has been

more philosophically accounted for. The sun; at this period of the year, not only darts his rays almost perpendicularly upon us, and of course with greater power; but has also continued to exert his influence through the spring and summer seasons, whereby the atmosphere and earth have received a warmth, proportioned to the continuity of its action; and moisture, in itself naturally cold, has been dissipated:—Even in the course of a DAY, which has been happily typified as a SHORT-YEAR, the greatest effect of the sun is generally felt at about two o'clock, although it has then passed the meridian, because by having so much longer exerted its powers, its consequent effects are more than commensurate for the diminution of heat in its rays. The cold of winter in like manner augments about the time the days begin to *increase*, and *continues* to do so, for a considerable time after, because, at that season, the earth has become wet and chilled, from the effects of the preceding gradual *decrease of power in the sun*, although, *at that time*, when the cold is usually most severe, that orb is ascensive, and returning from the winter solstice: Of this our Saxon ancestors were *experimentally* so well aware that in the delineation on their calendars, to illustrate the characters of the months, they represented FEBRUARY, (see vol. I. p. 63,) as a man in the act of striking his arms across his body to warm himself: while there is also yet in common use two very old sayings, grounded upon

the like conviction, one expressive of the small but perceptible increase of the day so early as the commencement of each year : *viz.*

“ At New year’s tide,
They are lengthen’d a cock’s stride.”

The other in direct reference to the augmented cold at that season,

“ When the days lengthen,
The frost is sure to strengthen.”

The early Egyptians — whose *hieroglyphical characters*, aptly adapted by *them* to the peculiarity of their climate and circumstances, were the principal or perhaps sole origin of all the heathenish superstitions of other nations—had been taught by long observation and experience, that as soon as a particular star became visible, the *Nile* would overflow its banks ; and they accordingly upon its very first appearance retreated to their terraces, where they remained until the inundation had subsided. This star, therefore, was called by them *Sihor*, i. e. the Nile ; as it was *Σείριος* by the Greeks, and *Sirius* by the Latins ; and from the *warning* it afforded them, they typified it as a *dog*, or in most cases as a man with a dog’s head ; that faithful animal having been, even in those times, distinguished for his peculiar qualities of watching over the affairs of man, and affording *warning* of approaching danger. The names assigned to this star by the Egyptians was *THAAUT* or *TAYOUT*, the *Dog* ; and in later times *Sothis*, *Thotes*, or *Thot*, each bearing the like sig-

nification ; but it was left for the subsequent ignorance of those other nations who adopted that character for *Sihor*, now *Sirius*, without considering the true origin of its appellation, falsely to assign to it, the increasing heat of the season, and its consequent effects upon animated nature. The idea, however, of any such effects, either as to heat, or to disorders, from the influence of the canicular star, is now wholly exploded, from the reasons already assigned, and because " that star not only varies in its rising every year, as the latitude varies ; but that it rises later and later every year in all latitudes ;" so that when it rises in winter, which, by the way, cannot be for five or six thousand years, it might, with equal propriety, be charged with increasing the frost : Besides, it is to be observed, that although Sirius is the nearest to the earth of any of the FIXED STARS, it is computed to be at the enormous distance of two billions two hundred thousand millions of miles from our globe ; a space too prodigious to admit of its rays affording *any sensible heat* ; and which could not be passed by a cannon-ball, flying with its calculated velocity of 480 miles in one hour, in less than 523,211 years ! Upon the whole, therefore, it evidently appears, that the origin of the name of this star was not only wholly disregarded, but that common and undigested opinion made its *conjunction* with the *sun*, the *cause* of heat, &c. instead of having regarded it as a *sign* of the period when such effects might naturally be expected.

Saint Martin.

(4TH JULY.)

ST. MARTIN was so considerable a favourite with the Church of Rome, that she not only afforded him a place in her calendar on the day of his decease, the 11th of November, but again on this day, when his remains were removed by the order of PERPETUUS, one of his successors in the see of Tours, or in other words "translated," as that Church denominates the ceremony, to a more sumptuous shrine than the one in which he was originally inhumed. (See p. 61, and also his Festival 11th November.)

Thomas-a-Becket.

(7TH JULY,)

was born in London, in the year 1119. His father, Gilbert-a-Becket, was a merchant of some respectability, and had served as Sheriff of the capital, when he undertook a pilgrimage to Jerusalem, where, having been surprized and enslaved by a party of Saracens, his master's daughter be-

came enamoured with him, and not only assisted in effecting his release, but accompanied him in his flight. Immediately on his arriving in London, he communicated to his friends the circumstance of his release, and by their advice caused his amiable deliverer to be first baptized by the name of MAUD, or according to others MATLIÐA, and then united himself with her in one fate.

THOMAS, the renowned subject of this article, and the offspring of this marriage, was educated at Merton Abbey in Surrey, and afterwards was sent to Oxford and Paris, from which latter place he proceeded to Bologna, where he applied himself to the study of the civil law. On his return to London, he became a clerk in the sheriff's office; but THEOBALD, Archbishop of Canterbury, who had noticed his abilities, removed him to his own Cathedral, of which he made him an Archdeacon, and afterwards advanced him to the office of Provost of Beverley, and Prebendary of Lincoln and St. Paul's.

In 1158, THEOBALD recommended BECKET so earnestly to HENRY the Second, the Monarch of this kingdom, that he was appointed preceptor to the young Prince HENRY, as well as High Chancellor, and soon ingratiated himself so much with his royal master, that he was admitted to the greatest familiarity, and enjoyed considerable pecuniary advantages.

Whether BECKET was naturally an expensive man, or merely complied with the inclinations of

the king, he soon ran into the greatest excesses, and became the most remarkable person of his time for splendour and profusion; he completely laid aside the ecclesiastical habit and character, assuming the dress and deportment of the court, and at one period even personally assisted HENRY in his wars on the Continent. His banquets were numerous, and so crowded, that his guests, frequently having no room to sit at his tables, were obliged to be accommodated "with clean hay or straw in winter, and green boughs or rushes in summer, *every day*," to prevent the floors from soiling their gay clothes. Some authors, from this circumstance, have conjectured that neither CHAIRS nor STOOLS were in use in England at that time, but evidently without reason: stools were common before that period even in Wales, which principality was much behind this kingdom in civilization: and the fact is otherwise to be accounted for; BECKET was held in such peculiarly high respect, that it became the pride of every person of rank to be found at his entertainments; for those of the first authority he had seats allotted at his sumptuous repasts, while of the others he was too indifferent to think of providing accommodations out of the ordinary way, and therefore left them to provide for themselves as well as they could *with hay, &c.* The utmost, therefore, that can be conceded to these authors is, that chairs, stools, benches, &c. were not in general use at that period; and that it was not

unusual, at large entertainments, for the major part of the company to sit upon the floor. *Seats* were, however, past doubt, far from being uncommon in much earlier ages; they are constantly mentioned in the oldest authors; and that *chairs* had been introduced for centuries before BECKET's time, whether *stools* were or were not, is incontrovertible. The venerable BEDE's chair, who died in 735, is still shewn at Jarrow in Northumberland. On the Continent we find *seats* expressly mentioned at entertainments *before* the Norman Invasion; and there can be little doubt that when WILLIAM ascended the throne of England, he would soon introduce them upon such occasions, if they had not been so before. Of ROBERT Duke of Normandy, WILLIAM's father, there is an anecdote appropriate to this subject of the use of seats, which for that reason is here recited. "When at Constantinople, in his way to the Holy Land, he lived in uncommon splendor, and was greatly celebrated for his wit, his affability, his liberality, and other virtues. Of these, many remarkable examples were related to the Emperor, who resolved to put the reality of them to a trial. With this view, he invited the Duke and all his nobles to a feast in the great hall of the imperial palace, but took care to have all the tables and *seats* filled with guests before the arrival of the Normans, of whom he had commanded not any notice should be taken. When the Duke, followed by his nobles in their richest

dresses, entered the hall, observing that all the seats were filled with guests, and that none of them returned his civilities, or offered him any accommodation, he walked, without the least appearance of surprise or discomposure, to an empty space at one end of the room, took off his cloak, folded it very carefully, laid it upon the floor, and sat down upon it; in all which he was imitated by his followers. In this posture they dined on such dishes as were set before them, with every appearance of the most perfect satisfaction with their entertainment. When the feast was ended, the Duke and his nobles arose, took leave of the company in the most graceful manner, and walked out of the hall in their doublets, leaving their cloaks, which were of great value, behind them, on the floor. The Emperor, who had admired their whole behaviour, was quite surprised at this last part of it; and sent one of his courtiers to intreat the Duke and his followers to put on their cloaks: ‘Go,’ said the Duke, ‘and tell your master that it is not the custom of the Normans to carry about with them the seats which they use at an entertainment.’”

Upon the decease of THEOBALD, HENRY caused his favourite, BECKET, to be elected Archbishop of Canterbury, though in so doing he created, contrary to his just expectations, one of the greatest obstacles to his most ardent wish, for restricting the Papal authority: BECKET had long known the King's designs, from which cause some au-

thors affirm, he was originally recommended to notice; and he could, therefore, the more successfully counteract them.

During the first ten years of HENRY's reign, one hundred murders, besides other heinous offences, had been committed by the Priesthood, and the only punishment inflicted on any one of the perpetrators was temporary degradation: HENRY was positively bent upon rendering the Clergy, as well as the Laity, amenable to the judgment of the civil courts; but BECKET, who by his new appointment had become the head of the English church, determined to support the Clergy in their privileges. The king, astonished at meeting opposition from the new Primate, convened an assembly of the Bishops at Westminster, when BECKET, either overpowered by argument or persuasion, signed with the other Bishops, and all the Nobles, the famous Constitutions of CLARENDON, restricting the immunities of the Clergy: but these moderate and wise regulations the Pope annulled, and absolved BECKET from all the obligation resulting from his former support of the measure, which so exasperated the King, that he instituted a prosecution against the haughty and ungrateful Archbishop, who, in consequence, fled into Flanders in disguise, attended merely by two domestics.

BECKET, who visited the Pope, and was favourably received by him, excommunicated most of the principal officers of the Crown, for their steady

adherence to the King: while HENRY, overcome by these repeated indignities and insults, in revenge banished the whole of the relations and retainers of the insolent Prelate, who were supported and secretly instigated by LEWIS King of France. After seven years absence, during which time BECKET had suffered considerable hardships, and many reverses of fortune, sometimes being upheld by the Pope and by the King of France, and at others entirely neglected by them, an adjustment took place between him and his Royal Master, through the intercession of the Pope; and in 1170, the imperious Archbishop returned to Canterbury, amidst the acclamations of the populace.

HENRY, who met BECKET on the confines of Maine in Normandy, as a mark of reconciliation, had condescended so far as to hold the bridle of his horse whilst he mounted and dismounted, and naturally considered that every cause of disagreement would be readily adjusted. The King had abandoned the prosecutions which had been commenced by his order against the Prelate for violation of his allegiance, and excesses committed while Chancellor; and he expected in return that those persons would immediately have been absolved, whom the haughty BECKET had excommunicated during his exile; but the *vindictive spirit* of the PRIEST overcoming the *better judgment* of the MAN, BECKET evaded complying with

this just expectation, at first merely solicited, and at last commanded by the King.

This fresh proof of the implacable and unyielding disposition of BECKET, caused HENRY, who was then in Normandy, to exclaim in the height of his irritation, "Is there not one of the crew of lazy cowardly knights whom I maintain, that will rid me of this turbulent priest who came to court but t'other day upon a lame horse, with his whole estate in a wallet behind him?" words unhappily too pregnant with apparent vengeful design, to be passed unnoticed by his retainers: four of whom, REGINALD FITZ-URSE, WILLIAM DE TRACEY, HUGH DE MORVILL, and RICHARD BRITO, immediately proceeded to Canterbury, where they arrived on the 29th December 1170, before Henry's messengers, whom he had sent express, could overtake them. They instantly waited upon BECKET unarmed, and urged him, in the King's name, to absolve the excommunicated Bishops; but he refused them with scorn. In the evening of the same day they returned; when the Monks exclaimed, "They are armed! they are armed!" and hurried BECKET into the cathedral. The assassins stationed soldiers in the courts and other parts of the palace, who prevented all possibility of interruption, and they proceeded themselves to the cathedral with drawn swords; advancing towards the Archbishop, they repeated their commands, and threatened him with death; but he remained inflexible, saying, he was pre-

pared to die for the cause of God, and charged them in the name of that Almighty power, not to injure any other innocent person : unable to drag him from the cathedral, they killed him near the high altar where he was at Vespers, as some assert, by their swords, though as others affirm, they literally knocked out his brains with clubs. As soon as they had perpetrated the bloody deed, they fled without interruption, but never dared to approach the King, whose words, uttered in the moment of irritation, they too late considered they had misconstrued. They retired to Knaresborough Castle, and at the end of a year were absolved at Rome, upon condition of their serving in the Holy Wars: TRACEY died at Mort near Ilfracomb; but the others in the Black Mountain, and were buried on the outside of the church door belonging to the Knights Templars at Jerusalem, with the following inscription over them declaratory of their crime :

“ Hic Jacent Miseri Qui Martyrizaverunt
Beatum Archiepiscopum Cantuariensem.”

HENRY, who was the cause of this sacrilegious murder, whether intentionally or otherwise, betrayed extreme distress when it was communicated to him, and immediately dispatched an Embassy to Rome, to vindicate himself from the imputation of that guilt. The Pope, ALEXANDER the Third, however, who now had the means in his power, of displaying the superiority of the Papal over the Regal authority, required humilia-

tions from HENRY the most degrading ; and that Monarch actually did penance, and was publicly scourged by the Monks, at the tomb of the murdered BECKET. Upon this submission, the Pope absolved the penitent and degraded Sovereign, restoring to him his title, of which he had before deprived him : “ from whence is to be adduced,” says PLATINA, “ that *all* Kings of England *ought* to acknowledge the Pope for their landlord :” Whether such were the general sentiments of the period, is not now worthy of enquiry ; certain it is, the humiliation of HENRY created sensations sufficiently strong to perpetuate its lasting remembrance, if we are to credit the old homely English adage made upon the occasion :

“ As long as there is goose or gander,
We must remember ALEXANDER.”

The body of BECKET was at first interred in the undercroft or close of the cathedral ; but the revolution of fifty years having brought about his jubilee, he was “ matriculated” a Glorious Saint and Martyr by the Pope, and his remains removed on the 7th July in that year (1220) to a sumptuous shrine at the East end of the church ; in commemoration of which translation, that day has ever since been held as his anniversary, instead of the 29th of December, which was the day of his murder.

This Saint, though haughty in the extreme during life, is alleged to have displayed a humility *after* his decease, *truly commendable* ; he not

only stretched out his hand to bless the people; but even condescended himself to light the tapers round his coffin: while other *Miracles* in such abundance were recorded to have been wrought by his relics, that they soon filled two volumes; and for several succeeding centuries, pilgrimages were in consequence performed to his shrine, from all parts of the Christian world. In 1179 LOUIS the Seventh, King of France, in the disguise of a common pilgrim, visited Canterbury, as an humble supplicant for the restoration of sanity to the Dauphin, a prayer that was instantly complied with; nor do we find that the Saint ever, from the first of his martyrdom, until HENRY the Eighth dissolved the Monasteries, and with them the remnants of priestcraft, refused any prayers of the *open-hearted*, and consequently really devout applicants: LOUIS proved *his* sincerity by offering a rich cup of gold, and the famous stone called REGAL of France, which our last Henry appropriated to his own use, and wore as a thumb-ring. But this great Saint not only attended to the prayers of mankind, and restored eyes, limbs, and even life, to hundreds; but to evince his power, and exhibit his tenderness towards all animated nature, frequently, at the intercession of the Monks, restored to life dead birds and beasts! No wonder, therefore, that the Pope encouraged those enthusiastic feelings; though it is rather surprising that his Holiness, the Father of the Christian Church, should cause a Liturgy to be composed and read

in which our Saviour is supplicated to redeem mankind, not by *His* Holy Blood, but by *that* of the *Saint*: indeed to such an extent was the adoration of BECKET carried, that it nearly absorbed all other devotion: in one year the offerings at the altar of the Deity at Canterbury amounted to £3. 2s. 6d. at the Virgin's £63. 5s. 6d. and at BECKET'S £832. 12s. 3d.; and in another year £954. 6s. 3d. was received at BECKET'S Altar, only £4. 1s. 8d. at the Virgin's, while at that of the Deity, the oblation did not amount to *one farthing*!

Saint Swithin.

(15TH JULY.)

SWITHIN, or SWITHUN, was descended from a Saxon family of rank; and, being blessed with particularly strong mental powers, early distinguished himself for literary acquirements, to which he had paid a strict application: HELMSTAN, or HELINSTAN, Bishop of Winchester, ordained him Priest, and appointed him President of the Old Monastery in that city; and EGBERT, King of the West-Saxons, not only honoured him with the title of *his Priest*, but intrusted to him the education of Prince ETHELWULF. On the accession of ETHELWULF to the throne in 838, he

made SWITHIN Sub-deacon of Winchester, Lord Chancellor, and his Principal Adviser in all matters; and in the year 852, upon the decease of HELINSTAN, promoted him to the Bishopric of that See, which he ably filled until he departed this life A. D. 862.

ETHELWULF, who was a prince of weak abilities, began his reign by making his son ATHELSTAN a colleague with him in the government of England; so *first* called in the reign of his father ECBERT, who had united under one crown the formerly separate kingdoms of the Heptarchy. On the death of ATHELSTAN, ETHELBALD, the next son of ETHELWULF, not only assumed the government, in lieu of his deceased brother, but even formed a project of wholly excluding his father from the government. To avoid a civil war, which, from the contending interests of the father and son, appeared inevitable, ETHELWULF himself proposed a partition of the kingdom, which was readily acceded to; and in order to secure himself from deposition, summoned the principal barons of the realm, and bestowed upon the church, on whose support he placed his chief dependance, the perpetual donation of TITHES; at the same time relieving the clergy from all imposts, not even excepting those established for the defence of the Realm. As ST. SWITHIN was known to be the chief instigator of these largesses, it may readily be seen why, upon his decease, he was considered as a proper object for canonization,

ETHELWULF, however, was made to believe that the church was perfectly disinterested, and that the benefits were solely his own; the pecuniary consideration to that body was trifling, and only appeared of consequence to those of low minds: but the real advantages were vested in the king, as the grant, to prevent all misconception, properly expressed, that it was "for the good of his soul, and those of his ancestors."

SWITHIN, at his own previous solicitation, was buried at Winchester, in the common cemetery or church-yard, instead of the chancel of the Minster, as was the general usage with other bishops; but his fame did not suffer by such humility: The services he had rendered the Ecclesiastics were great, and that body did not prove ungrateful; his grave was soon marked as peculiarly efficacious to the suffering Christians, and miracles out of number were recorded to have been wrought by his holy remains. One man who had lost his eyes, had them restored to him; and others received similar benefits; none, indeed, were refused relief, who applied for it with an humble heart, and firm reliance in the Saint's exertion: hence he naturally soon acquired the appellation of *Merciful*. Such an extensive benevolence became the theme of universal praises; an order was obtained to remove the holy relics into the choir, as better suiting their merits; and a grand and solemn procession was appointed to grace the ceremony. A most violent rain shower,

however, fell on the destined day, and continued for 39 others, without intermission; in consequence of which, the idea of a removal was abandoned, as displeasing to St. SWITHIN, and as such, heretical and blasphemous; though it would appear that the Saint afterwards relented, and permitted his bones to be taken from the cemetery, and lodged among the remains of the other bishops, in the year 1093. The vulgar adage, that we shall have forty days continuance of wet weather whenever rain falls on St. SWITHIN'S Festival, no doubt arose from this presumed supernatural circumstance. Without disputing the fact from which the popular fancy sprang, which, notwithstanding the glaring errors and absurdities of the monkish writers, is very probable to have been the case; there is, nevertheless, not any occasion to have recourse to a miracle to account for such a phenomenon. Experience has amply shewn that whenever a wet season sets in about the end of June to the middle of July, at which time the heat of the sun is usually the most intense, it generally continues to nearly the end of the Summer, when the action of that orb has considerably abated; the rain affording matter for exhalation, always naturally the strongest at the hottest period of the year, and those exhalations yielding in return matter for rain.

St. Margaret.

(20TH JULY,)

Whose festival has been restored to our calendar, after having been once expunged, was the daughter of an idolatrous priest at Antioch, in Syria, a person distinguished as having been one of the greatest enemies of his time to the Christian doctrine. Being remarkable for personal charms, OLYBIUS, the president of the East, became enamoured of our Saint, and used every effort in his power, supported by the authority of her father, to make her abjure the Christian religion, to which she had recently been converted; but not being able either to induce, or to terrify her into such renunciation, he caused her to be put to the most cruel torments, and afterwards to be decapitated about the year 275.

The Legends of ST. MARGARET, in the earliest Breviaries of the Romish church, were so fraught with impious and absurd anecdotes, that they have been, from time to time, so much altered and amended as scarcely to retain any part of her original history; though, as she has been worshipped with extreme fervour by both the Eastern and Western churches, for a supposed power in assisting females in CHILDBIRTH, one miracle was necessarily preserved, until nearly the end of the 17th century, as an explanation of the cause of

that peculiar province having been assigned to this saint: Neither OLYBIUS, nor her father, having been capable of diverting her from a steady adherence to the Christian faith, recourse was had, say her monkish historians, to the assistance of SATAN himself, who, in the shape of a dragon, swallowed her alive, though she speedily burst from that horrid confinement, and effected her escape. So miraculous a circumstance *naturally* pointed out the peculiar province of St. MARGARET; for who could so well be capable of aiding the struggles of the yet unborn infant, as one who had extricated herself, even from the body of the arch enemy!

The GIRDLE of this Virgin Saint was long stated to be kept in pious custody at St. GERMAIN's Abbey, at Paris: and being girt with it, was universally esteemed of the utmost service to ladies who were likely soon to require the assistance of the obstetric art; *but* the holy friars were obliged to superintend the ceremony, "a piece of charity," says an old Author, "to give them their due, they were seldom wanting in."

The Eastern church records this Saint under the appellations of St. PELAGIA, and St. MARINA; while the Western church pays reverence to her, by the name of St. GERUMA, or as our calendar retains it, St. MARGARET.

Mary Magdalen, or Magdalene,

(22D JULY,)

Was so called from Magdalia, a town in Galilee, the supposed place of her nativity; but whether this MARY of *Magdalen* was the SINNER mentioned by ST. LUKE, or another person of distinction, and of conspicuous virtue, as Dr. LARDNER has learnedly and elegantly endeavoured to substantiate, cannot now be satisfactorily decided; nor indeed does it appear a matter worthy of particular enquiry. It is past dispute that the SAINT to whose memory this day has been appropriated, is the one of whose *original impurity*, but *subsequent repentance*, *eminent faith*, and *exalted piety*, the Gospel speaks, whether she was of Magdalia, or otherwise. Every part of the service of the church of Rome, where her day is still kept as a festival, and of that which was heretofore established in this country, decidedly marks such to be the fact, as may be completely evinced by a reference to Proverbs xxxi. 10, to the end, which was appointed as the Epistle for the day, in the first Common Prayer Book of EDWARD the Sixth,—to LUKE vii. 36, to the end, which was the Gospel;—and to the Collect, which supplicated grace, never to presume to sin, through the example of any creature, and for true repentance of transgressions committed

“after the example of Mary Magdalen.” Under the presumed accuracy, therefore, of church decision, the history of MARY must be taken throughout, from the first mention by ST. LUKE of the *Sinner*, whose name does not appear, to the period when MARY MAGDALEN witnessed the glorious and miraculous resurrection of our LORD. But it may be worthy of remark, that our second Reformers expunged this festival from the church service, to which it had been admitted in the time of EDWARD the Sixth; it having appeared doubtful to them, whether we were not celebrating the lives of two persons, under one title; and if so, improperly blending two separate and very different histories in one.

Various ESTABLISHMENTS have been formed in different countries, for the amiable purpose of sheltering PENITENT FEMALES who have lived a life of incontinence; among the most conspicuous are those at NAPLES, established 1324; at METZ, 1452; at PARIS, 1492; ROME, between 1512 and 1521; ROUEN, 1618; BOURDEAUX, 1618; and LONDON, 1786; all of which bear the name of MAGDALENES, as do, in most cases the persons who are admitted to those institutions, thereby offering incontestible proofs, that the “Sinner” of ST. LUKE, and MARY MAGDALEN, were generally considered as one and the same person, whether so in reality or not. While it is also to be remarked, that in every pictural representation of MARY MAGDALEN, some token is introduced,

such as a *naked leg*, &c. &c. whereby to denote her legendary, if not well-founded, original wantonness.

Our Saviour's appearance to MARY MAGDALEN has employed the pencil of some of the most eminent painters, who have distinguished that subject by the appropriate title of *Noli me Tangere*, or, touch me not, in allusion to CHRIST's first words upon that memorable occasion. The commonalty, however, ignorant of the true cause of such appellation, have converted it into a compliment to the artist, whose skill they considered to be aptly expressed by the *Noli me tangere*, touch me not, or, as they construed it, *This cannot be touched, or equalled; do not attempt what is beyond imitation*. And they have of late applied that term, not only to the original subject, but to every other, wherein any peculiar excellence is displayed.

Saint James the Great, the Apostle.

(25TH JULY.)

SAINT JAMES, styled the GREAT, received that addition, according to some authors, on account of his having been the senior of the two Apostles of that name; according to others, from his su-

perior stature; or, by the generality of writers, in token of the peculiar honour and favours conferred upon him by our LORD, to whom he was related; this eminent Apostle having been the son of Mary, surnamed Salome, who was cousin-german to the Blessed Virgin, and who stands conspicuous in holy writ, as the person whose pious care furnished the spices wherewith to embalm our LORD after his crucifixion.

ZEBEDEE, the father of **ST. JAMES**, was a fisherman, and a partner with **PETER** and **ANDREW**, though of much greater property, having vessels and several servants to aid him in his occupation. **JAMES** and his brother **JOHN** were mending their nets when summoned by our Saviour to join in the Apostolate; a call they instantly obeyed, although by quitting their profession not any hopes of earthly advancement could possibly have actuated them. They were both distinguished by their heavenly Master's favour, beyond the other disciples, except **PETER**; and, together with him, were the select companions of our Saviour, and co-witnesses of the most solemn transactions of his life. On account of the firm and noble vehemence with which they were endued to promulgate the Gospel, our LORD emphatically surnamed them **BOANERGES**, or the Sons of Thunder.

From the memorable period of the Ascension, **JAMES** boldly preached to the Jews of the dispersion, to the year 44, when **HEROD**, nephew of **HE-**

ROD. ANTIPAS, who beheaded **JOHN THE BAPTIST**, having a few years before received the government of Judea from the tyrant **CALIGULA**, raised a persecution against the Christians, and singling out **JAMES** as his first victim, condemned him to death. At the time of the mock trial of this intrepid and revered Apostle, he defended himself with such strength of reasoning and firmness of soul, that even his profligate accuser, who had been suborned by **HEROD**, was suddenly seized with remorse, and, invoking the pardon of the Saint, cheerfully with him suffered death by decapitation, to which he was instantly doomed by the cruel and remorseless *rulers*, who witnessed his contrition, and doubtless dreaded the consequences that might ensue, from so sudden and extraordinary an instance of the divine interposition.

As **ST. STEPHEN** was the first **MARTYR** to the Christian Faith, so was **ST. JAMES** the first **MARTYR** of the twelve chosen disciples, which has obtained him the appellation of "**PROTO-MARTYR OF THE APOSTLES**." His festival was first instituted in the year 1089, and his emblems are a pilgrim's staff and a gourd bottle.

The Spaniards have the highest veneration for **ST. JAMES**, whom they call their Patron Saint, not only from the false supposition of his having first planted Christianity in that country; but on account of their having the honour of possessing his remains, which are alleged to have been brought from Jerusalem, and deposited at Compostella, the capital of *Gallicia*.

The legends of this Apostle, as recorded by the monks, ill agree with the only authorities antiquity has left us : " From a peaceful fisherman of the lake of Gennesareth," saith the learned and elegant Gibbon, " he was transferred into a valorous knight, who charged at the head of the Spanish chivalry in their battles against the Moors.—The gravest historians have celebrated his exploits, the miraculous shrine of Compostella displayed his powers ; and the sword of a military order, assisted by the terrors of the Inquisition, was sufficient to remove every objection of profane criticism."

St. Anne or St. Anna,

(26TH JULY,)

the MOTHER of the Blessed Virgin MARY, is celebrated annually on this day in the Latin, and on the 9th of December in the Greek Church. Our Reformers discontinued the festival.

The sacred writings do not afford any account of the genealogy of the virgin ; but, by an antient tract written by Hippolitus the Martyr, it appears ST. ANNE was third daughter of MATTHAN, a priest, by Mary his wife, and that she was married to JOACHIM, in Galilee ; that MARY, the eldest sister of ST. ANNE, was married in Beth-

lehem, and became the mother of MARY, sur-named SALOME; and that SOBE, the other sister, was also married in Bethlehem, and had for daughter ELIZABETH, the latter of whom was the mother of ST. JOHN the BAPTIST.

Lammas-day.

(1ST AUGUST.)

LAMMAS, is one of the four *Cross Quarter-days* of the year, as they are now denominated; WHITSUNTIDE was formerly the first of these Quarters, LAMMAS the second, MARTINMAS the next, and CANDLEMAS the last; and such partition of the year was once equally common as the present divisions of LADY-DAY, MIDSUMMER, MICHAELMAS, and CHRISTMAS.—Some rents are yet payable at these antient quarterly days in ENGLAND, and they continue general in SCOTLAND.

In the Roman Calendar, the 1st of August is known by the name of the FEAST OF ST. PETER AD VINCULA, or ST. PETER in Bonds, being the day of the commemoration of the imprisonment of that Holy Apostle. Hence some Antiquaries consider, that the day obtained its appellation of LAM or LAMB-MASS, from a conceit entertained of ST. PETER having been the patron of lambs, owing to the metaphorical expression of

our Saviour, "Feed my lambs;" and that therefore a mass was instituted in order to procure the apostle's benediction, that their lambs might escape the danger of cold after being shorn at this season.

In allusion to the bondage of **ST. PETER**, or to the effect his chains had on devout persons who saw and kissed them, this day is also called the **GULE OF AUGUST**, as some assert from the Latin *Gula*, or French *Guel*, a throat: and **DURAND**, in his "*Rationale Divinorum*," thus explains the matter: "Quirenus, a tribune, having a daughter that had a disease in her throat, went to **ALEXANDER**, then Pope of Rome, the sixth from **ST. PETER**, and desired of him to borrow, or see the chains of **ST. PETER**, under **NERO**; which request obtained, his said daughter kissed the said chains, and was cured of her disease, and Quirenus, with his family, baptized. So that this day, that before was only called the Calends of August, was, upon this occasion, termed indifferently, either of the instrument that wrought the miracle; **ST. PETER'S DAY AD VINCULA**, or of that part of the maid whereon the miracle was wrought, "the **GULE** of August."

Many authors consider **GULE**, or **PULE**, which latter way it was sometimes spelt, to be merely a corruption of the British word **GWYL**, which signifies a Feast or Festival; while others regard both **Gule** and **Pule** to be corruptions of **YULE**, that is, sport or pastime; though, by the way,

YULE itself, or rather **JUUL**, is of but very uncertain origin: so little can researches as to ancient expressions be relied on. (See article **CHRISTMAS**.)

The present name of this day in our Reformed Calendar, of **LAMMAS**, has, besides the explanation already given, been variously accounted for: numerous authors derive its origin and title from an obligation those persons were under, by their tenure,—who held lands of the cathedral of York, which is dedicated to **ST. PETER AD VINCULA**,—to bring a lamb alive on the 1st of August into the church at high mass. Almost an equal number of authorities account for the appellation as having taken place from the Saxon **HLEAF**, *Loaf*, or Bread, thence making it **LOAF-MASS DAY**, from a feast having been annually held at that time of the year, to offer thanksgivings to the Almighty for the first fruits of the corn; and that, accordingly, it was a usage for the tenants to be bound to bring wheat to their lord of the current year's growth, on or before the 1st of August.

SKINNER says, the day was called **LAMB MASS**, "because *Lambs* then grew out of season." **Dr. BARNARD** supposes that it is a corrupt mode of expressing **LAT MASS**, a summer festival; from **LETO**, *Bohem.*; **LEITA** and **LEITI**, *Sclav.*; **LITA**, *Russ.*; **LIDO**, *Saxon*, a summer, or turning of the year; and **JOHNSON** supposes it merely a corruption of **LATTERMATH**, whereas it would rather appear that it was a corruption of **LATTER LAM-**

MAS, or in other words, of that period which was allowed to tenants to bring their wheat to their Lords in backward seasons: an indulgence, which however requisite at times, was often abused, and at length occasioned it to be stigmatized in the old proverb, "*He will pay, or he will perform his promise, &c. at LATTER LAMMAS,*" that is, *never*; in like manner, as another old saying, of "*Tomorrow come never, when TWO SUNDAYS come together,*" is still used. This was formerly expressed by the refined phrase, first used by AUGUSTUS CÆSAR, of "*AD GRÆCAS CALENDAS,*" *i. e.* on the Greek Calends; or that period which never could arrive, the Greeks not having any Calends in the division of their months; and we learn from SÜETONIUS, that Augustus brought this sarcastic mode of speaking into fashion, in allusion to certain debtors who had become insolvent:—"Cum aliquis nunquam exsoluturus significare vult, ad Calendas Græcas soluturus ait."—"When any one wishes to signify that he is insolvent, he says that he will pay on the Greek Calends."

The SPANISH AMBASSADOR, at the time he had the insolence to inform Queen ELIZABETH of the terms upon which she might expect to be *saved* from threatened invasion, by the formidable ARMADA then about to sail, communicated that vaunting and empty threat in Latin; and the heroic Queen answered him extempore, in the same language: FULLER thus translated both

speeches, rendering the Queen's "AD GRÆCAS CALENDAS," by the well-known adage of "LATTER LAMMAS."

The Threat :

"These to you are our commands,
Send no help to the Netherlands ;
Of the treasure took by DRAKE,
Restitution you must make ;
And those Abbies build a-new,
Which your father overthrew ;
If for any peace you hope,
In all points restore the Pope."

The Reply :

"Worthy King, know this, your will,
At Latter Lammas we'll fulfil."

Or, as the Queen expressed it :

"Ad Græcas, bone Rex, fient mandata calendas."

LATTEMATH, it is to be observed, signifies a last crop of hay, or other such vegetable production, in many places, even to this day.

The festival of ST. PETER AD VINCULA, was instituted Anno Domini 317.

Transfiguration.

(6TH AUGUST.)

The "*Transfiguration*" still noticed in our calendar, was an antient festival, designed to

commemorate the supernatural transformation of our SAVIOUR's appearance on Mount Tabor, in the presence of ST. PETER, ST. JAMES, and ST. JOHN; on which occasion he was arrayed in GLORY between MOSES and ELIAS, and was declared by a voice from Heaven to be the beloved SON of the Almighty Framer of the Universe.

The *Greek* CHURCH instituted this feast so early as the year 700; but the *Latin* CHURCH did not adopt the institution until 1456, when Pope CALIXTUS passed a decree for its general observance, to immortalize, as he alleged, the remembrance of the deliverance of Belgrade from the sword of the victorious MAHOMET the Second, who had been compelled to raise the siege of that fortress. Both of these churches still celebrate this memorable event with great solemnity; but the Protestants have discontinued the day as one of obligation, in this country, ever since the Reformation.

Name of Jesus.

(7TH AUGUST.)

Several of our almanacs have marked this day for notice, by the erroneous title of the "NATIVITY OF JESUS;" and have thereby given occasion for arguing, that our Reformers meant to point it out as the true period of the birth of our SAVIOUR;

although they had not thought proper to disturb the antient usage of the Christian Church, as to the time of celebrating that most happy event: but as the Oxford, and some other of our almanacs very properly express the day to have been appointed in honour of the "NAME OF JESUS," the conclusion drawn from the former supposed appellation, has not any foundation in verity. By the English Liturgy in use before the Conquest, it appears, that the church antiently included her devotion to the Name of JESUS in her general service on the feast of the circumcision, that appellation having been given to our LORD, as directed by the angel, when he submitted to that rite. At subsequent periods, the second Sunday after the Epiphany was appointed expressly for that ceremony, with particular offices considered appropriate to the occasion.

Our Reformers annulled the offices, as superstitious and unnecessary; but, out of respect to established usage, retained the name of the festival, which they removed from the second Sunday in Epiphany to this day, expunging for that purpose, from our calendar, the anniversary of ST. DONATUS, which was before held on the 7th August, and which had, some time prior, been made the substitute for the anniversary of ST. AFRA.

The whole of the Christian Churches were formerly extremely attentive to every minute particular that appertained to the passion of our LORD: they not only instituted the festival upon which

we are now treating, with a devout intention, of animating the sensibility of converts, but erected innumerable crosses for the like purpose, throughout those countries that had been enlightened by the divine rays of our holy religion, as hath been shewn in vol. I. p. 359. To these CROSSES every pious Christian bowed the humble and willing knee, as a tribute of devout respect; and we have yet preserved some portion of primitive humility, by bending the body whenever the "Name of JESUS" is pronounced in public worship, though we no longer carry external ceremonies to a like superstitious height, as the ignorance and corruption of the middle ages had led mankind. We no longer practise the once universal custom of spitting whenever the name of the Devil is read, nor do we continue the other formerly general usage of smiting the breast at the mention of the traitor JUDAS.

The letters to be found on the most antient crucifixes, of INRI, are the Initials of the Latin words, *Jesus Nazarenus, Rex Judæorum, i. e. JESUS of Nazareth, King of the Jews*, a title which PILATE wrote and affixed to the cross. (See JOHN, chapter xix. verses 19, 20; and 21.)

The *ιhs* and *ϩhs* on other very antient crosses are presumed to be abbreviations of JESUS, of which name they are said to be the three first letters in the Greek language; and the straight stroke through the upper part of the *h*, is stated to denote abbreviation.

The next crosses in point of antiquity bear the letters I H C, which the ignorance of former ages considered as the design of the preceding Greek characters, mistaking them for Latin letters, and the mark of abbreviation for a cross. While the more common letters to be found on crucifixes are I H S, which are thought to have been substituted for the original Greek abbreviation of JESUS, by a mistake of a similar nature as to its meaning. The Latin authors contend, however, that not any error has been committed by their monkish predecessors, and explain the I H C to have been intentionally placed as the initials of the Latin words, *Jesus Humanitatis Consolator*, JESUS the consoler of mankind; and the I H S, to have been equally intended as the initials of the Latin words, *Jesus Hominum Salvator*, JESUS the Saviour of men. Even so late, however, as the year 1641, the name of JESUS *alone* was understood by this anagram: a silver flagon, which had been left by will to the parish of St. Pancras, Soper-lane, bore that mark, with the expressive explanation engraved over it, of "Nomen Domini laudabile." Notwithstanding this express declaration, the Anagram was, at that period of puritanical refinement, considered to bear a further and superstitious meaning, because the priests used to bow to it, and repeatedly cross themselves; and for that cause it was "rubbed off, and a notice made of the circumstance in the Vestry book!"

St. Lawrence.

(10TH AUGUST.)

ST. LAWRENCE appears to have been born of Spanish parents, at Osea, in the kingdom of Aragon, though neither of the antient Fathers give any account of the precise period, nor of his education; while they generally agree that his extraordinary virtue recommended him, at a very early age, to the notice of St. Xystus, the arch-deacon of Rome, who, when he was himself raised to the pontificate in the year 257, made St. LAWRENCE one of the seven deacons. XYSTUS, as principal of the Christians, then suffering the rigours of extreme persecution, was, soon after his elevation to the bishopric, marked as an object for Pagan vengeance; and it forms an exemplary part of the character of St. LAWRENCE, that he retained his gratitude and fidelity to his patron, in spite of the danger that he thereby drew upon his own person. When the good primate was led to execution, St. LAWRENCE attended him to the fatal spot, joining with him in prayer, and openly avowing himself ready to suffer in the same cause. "Oh Father," he exclaimed, "where do you go without your son, without whom you never were wont to *offer sacrifice*? what is to become of the flock when deprived of their pastor?" with

other such passionate and feeling exclamations. The awful stroke, however, once struck, our Saint no longer indulged himself in the lethargy of grief; but, awaking all his energies, instantly prepared to afford the afflicted Christians all the aid and consolation in his power; he sold the church-treasury, as the bishop had recommended, and divided it among the poor, strongly exhorting them to steadfastness in their faith, until it should please the Almighty Disposer of events to reward their constancy. This conduct soon drew upon him the effects of Heathen jealousy and acrimony; the præfect of Rome summoned him to his presence, and demanded the treasures of which he had known him to have been guardian, and to have disposed of. "The opulence of the Christian church," said ST. LAWRENCE, "consists in its poor; take them, and afford them shelter, you will find their custody superior to all other riches." "The Christian Creed," retorted the præfect, "requires them to render unto CÆSAR the things which are CÆSAR's; this man withholds the Emperor's dues; lead him to torment." The good Deacon was thereupon placed on a grid-iron, over a slow fire, and broiled to death, on the 10th August 258, amidst the horrid shouts and exultations of surrounding barbarians.

The fortitude with which ST. LAWRENCE sustained his excruciating agonies, is the theme of most of his historians, some of whom, in their zeal, not only record him to have declared, that "he felt rather

comforted than tormented;" but even that in triumph, he bade his executioners "to turn him on the other side, for that the one downwards was broiled enough."

In honour of ST. LAWRENCE, a monastery was erected at St. Quintin, which on that Saint's anniversary, in the year 1557, the Army of PHILIP the Second battered into ruins, at the famous battle of St Quintin, when, assisted by the English, the French received a complete defeat. To atone for the demolition of this monastery, PHILIP is stated to have made a vow, "that no time should see ST. LAWRENCE so venerated as by him;" and that, in consequence, he caused to be erected the famous palace, convent, &c. at ESCURIAL, about fifteen miles from Madrid, esteemed by the Spaniards the eighth wonder of the world. Whether, in virtue of such vow, considered by some as apocryphal, or in memory of the victory, this superb edifice was raised, is matter of dispute; though it is worthy of remark, that the whole is dedicated to ST. LAWRENCE, — SAN LORENZO; — and that not only the building itself, but almost every thing connected with it, bears the emblem of the instrument of torture by which that holy man expired. *In the principal front, is a statue of the Saint holding a gilt gridiron in his right-hand; while similar types are to be found on the doors, windows, altars, and over the rituals and sacerdotal habits.* This stupendous work was finished in about twenty-four years from its founda-

dition being laid A. D. 1563, at the enormous expence of eight millions sterling, and was furnished with every costly ornament that the pride and piety of PHILIP could devise: the principal apartments were hung with silver lamps, three yards in circumference, and furnished with candlesticks of the same precious metal, six feet high..

From the circumstance of ST. LAWRENCE having been by birth a Spaniard, he has ever been held in much veneration by the Spanish nation; his fortitude has been extolled by innumerable of their writers, and his virtue most strongly recommended as worthy of imitation; yet has the pride for which the Grantees have been remarkable, occasionally overcome the superstition of the country, and with it every notion of piety. "ST. LAWRENCE," said a Castilian courtier to the Spanish monarch within the last century, "did not, as the priests declare, so nobly bear his sufferings, assisted by God's grace, but solely by the valour inherent in him as a Spaniard"!

Prince of Wales born.

(12TH AUGUST.)

The illustrious Heir apparent of the British Monarchy, whose nativity is celebrated on this

day, is the eldest son of our present most gracious SOVEREIGN, and was born on the 12th of August, 1762. The brave and unfortunate LLEWELLYN, was the last *Welsh* or *British Prince* who bore this title, now solely vested in the heir-apparent to the British crown. In the year 1272, the haughty spirit of LLEWELLYN led him to refuse his attendance at the coronation of EDWARD the First of England, who thereupon marched into Wales with a powerful army, and not only subdued, and levied heavy fines upon that prince, but forced him to accept a peace upon conditions, which reduced that principality to a dukedom, little differing from that of an ordinary subject of the English crown. Within three years afterwards, as might naturally be expected, LLEWELLYN, with his brother DAVID, made a revolt; but EDWARD again overcame them in a battle in which the Prince was slain, and caused the head of that brave chief, which had been separated from the body by a private soldier and presented to him, to be tauntingly crowned with Ivy, and placed on the Tower of London. DAVID was shortly after taken prisoner, and beheaded at Shrewsbury, having previously been ignominiously drawn through the streets of that borough, at the heels of an horse; and it is worthy of remark, that this was the second execution of the kind in England of any person beyond plebeian rank; WALTHER, Earl of Huntingdon, in the year 1072, in the time of WILLIAM THE NORMAN,

having been the first. EDWARD, from that time, annexed the principality of Wales to the English crown; but perceiving the hardy descendants of the Antient Britons to be dissatisfied under the rule of strangers, he had recourse to artifice to induce them to acquiescence. He sent ELEANOR, his Queen, to Caernarvon Castle, in North Wales, where, on the 25th April, 1284, she became the mother of a son, the youngest of four by that monarch, and the only one that survived: and then calling together in full congress, the Barons of the principality, he demanded of them whether they would submit, with due allegiance and fidelity, to be governed by one of their own natives, "who could not speak a word of English, and against whose life they could make no just exception." Duped by the fraudulent trick their honest minds never led them to suspect, the Barons readily acceded to the proposition; and having sworn to yield obedience, the infant son of the king was nominated to them, and afterwards by royal Charter, dated the 24th of March 1305, created PRINCE of WALES, with all the lands, honours, and revenues, belonging to the principality. From that period, the eldest sons of the Kings of England, or the Heirs-apparent to the Throne, have invariably been created and denominated PRINCES OF WALES. Antiently ETHELING, ÆTHELING, or ADELING, the Saxon for *excellent* or *noble*, was the title of the eldest son of the king, which was first conferred by

EDWARD the Confessor, who had no issue, upon EDGAR, his nephew, who, from that cause, has been by our historians styled EDGAR ÆTHELING. For some time prior to the Norman Invasion, the heir to the Crown was called merely LORD PRINCE; but after Normandy was annexed to the English crown, DUKE OF NORMANDY was added to the title.

The next title of the Heir apparent of these realms, in antiquity, though *third* in rank, of EARL OF CHESTER, was granted by EDWARD the Third to his eldest son, the renowned Black Prince, by charter dated the 18th of May, 1332; and the *second* dignity in rank, and *third* in antiquity, of DUKE OF CORNWALL, was also bestowed by that Monarch upon his same noble son, by charter dated the 17th of March, 1336, being the first precedent of THE CREATION OF A DUKE IN ENGLAND *. Since that distant period,

* The title of *Duke*, as a leader in war, was very antient, and, from having been common among the Romans, spread through all those countries which their arms had subdued. The Latin word *Dux*, derived from *Duco*, is directly expressive of such command, and in its general signification also, for a guide or leader in any matter. There were 12 *Duces*, who had charge of the borders of the Western empire of the Romans. The Lombards in Italy retained the name of *Dux*, for a Governor; and from them other nations adopted the like practice; hence we find *Dukes* in England from the earliest period, though not in the sense now applied, nor hereditary. By degrees the Ealdermen or Earles were indiscriminately styled Earles, *Duces*, Comes, Barones, or Principes; though *Duces*

the dukedom of Cornwall has slept with the crown for the eldest son, and consequently Heir apparent of England, who is entitled to that honour, with all its revenues, from the instant of his birth, and *without creation*; being what is emphatically denominated “*DUX NATUS, UNCREATUS.*” But it is to be observed that this regulation only applies to the first-born son of the King, and *as such* the Heir-apparent; and not, in case of the decease of such primogenitor or otherwise, to the heir of the crown in general; although the heir of the crown for the time being can be *created* Duke of Cornwall, as in the instance of RICHARD de Bourdeaux, son to the Black Prince, who died in the lifetime of his father. Neither HENRY the Eighth, after the death of his brother Prince ARTHUR, nor any other prince, who, by such accidental circumstance, became heir of the crown, were entitled to the dignity and revenues. CHARLES the First, it would appear, had assumed such rights on the decease of his brother, Prince HENRY, and

was certainly not considered the highest dignity. William the Norman, usually called Duke of Cornwall, was in the Saxon Chronicle ranked Earle and Comes, as superior titles. ALAN of Britaine, generally considered the most antient hereditary Dukedom, was oftener styled *Comes* than *Dux*, as were his successors, until PHILIP, the French king, in 1297 bestowed the title of Duke upon that family. Other hereditary dukes were afterwards created on the continent, and EDWARD the 3rd introduced it into England, in honour of his warlike son.

that he was deprived of them ; but what is still more to the point, his present Majesty, who was the son of the Prince of Wales, and born during the reign of his grandfather, did not on the decease of his father assume the honours enjoyed by the latter, until bestowed upon him by creation. It is, however, to be remembered, that the heir to the crown of England, *female* as well as male, may be raised to the dignities and revenues attached to the PRINCIPALITY OF WALES, whether they are heirs as primogenitors, or otherwise. And it is an historical fact, that HENRY the Eighth created MARY Princess of Wales, though he had subsequently a son, who, as male heir of the crown, succeeded to the throne in preference to that princess.

At the Union of England and Scotland, in the year 1707, the additional titles of DUKE OF ROTH-SAY, EARL OF CARRICK, BARON OF RENFREW, and SENESCHAL OR STEWARD OF SCOTLAND, were given to the heir of the united crowns from the hour of his birth ; those dignities having been attached to the eldest sons of the kings of Scotland from the year 1396 ; and upon that happy occasion, the proper style of the heir to the united crown, was PRINCE OF GREAT BRITAIN : since Ireland has also been blended in the title of the Sovereign, who is called King of the United Kingdom of Great Britain and Ireland, the eldest son is in Latin denominated PRINCEPS BRITANNIARUM, as, for the reasons assigned in page 33, the

Sovereign is styled REX BRITANNIARUM. He is still, however, more generally distinguished as PRINCE OF WALES, that dignity being allusive to sovereignty, and consequently deemed more honorary than any other of his high titles.

ELEANOR gave birth to the *first English* prince who bore the dignity of PRINCE OF WALES, in a little dark room in the Eagle Tower of the Castle of Caernarvon, still standing, not 12 feet in length, nor 8 in breadth; so little attention in those days was paid to pomp and convenience. In his 16th year this prince received the homage of his subjects, at Chester; and was invested, as emblems of his sovereignty, with a chaplet of gold round his head, a golden ring on his finger, and a silver sceptre in his hand; ensigns that were continued to his successors until the Restoration, when the golden coronet, differing but little from the royal diadem, which the princes of Wales have since worn at their creation, was substituted for the antient chaplet.

The motto of "*Ich Dien*," "*I serve*," in the arms of the Prince of Wales, and the three ostrich feathers still *nominally* his crest, are generally stated by our historians to have been adopted by EDWARD the Black Prince, after the Battle of Cressy, A. D. 1346, when the valiant, but old and blind king of Bohemia, JOHN of Luxemburg, gloriously fell, rather than survive the disasters of the day. The ostrich feathers are invariably admitted to have been worn by that unfor-

fortunate king, and to have been afterwards assumed by our gallant prince in memory of the glorious victory obtained*. The motto likewise appears past dispute, to have been adopted by the prince from the time of the battle of Cressy, though the cause seems differently accounted for; and to have originally been "*Ich Diene Houment*;" some antiquaries alleging that impress to have been found under the ostrich feathers in the helmet of the fallen monarch, and to have been worn by him as acknowledging himself subservient to PHILIP king of France, whose pay he received; while others assert, that the motto was never used by that sovereign, but introduced by the Black Prince out of a respectful veneration to his father, and in reference to the spiritual verse of the Apostle, "The heir while he is a child differeth not from a servant." This, however, may be considered as a mere conjecture, founded on the characteristic modesty and filial

* Among the antient warriors it was customary to honour such of their followers as distinguished themselves in battle, by presenting them with a feather to wear in their caps, which, when not in armour, were the covering of their heads, and no one was permitted that privilege who had not at least killed his man. The memory of this old compliment is yet retained among us by the customary saying, when any person has effected a meritorious action, that it will be a "*feather in his cap*," or add a feather to his cap, &c. &c.—And it appears that MANDARINS of a certain rank in China, wear a peacock's feather in their Cap, as a mark of distinction for some meritorious action (Macartney's Embassy.)

piety of the magnanimous Black Prince. **SIR H. SPELMAN** judges it to be Saxon, *Ic ðien*, the Saxon *d*, with a transverse stroke, being the same with *th*, and signifying *I serve*, or am a Servant, in like manner as the Ministers of the Saxon Kings were called **THIENS**, or **THANES**.

Out of a presumed compliment to the Prince of Wales, the three ostrich feathers, commonly called the plume, or vulgarly "*the plum of feathers*," have been a very general sign; and public houses, which are now almost the only places to which signs are affixed, yet retain that device: a modern tourist affords us one whimsical instance, to which others might be added, of a total ignorance in the painter of its origin: "Every traveller must know," as he states, "the house on Stoken Church Hill, near Oxford, called the Plume of Feathers, from the crest of the Prince of Wales, with which it was formerly ornamented, but which now exhibits a new sign in lieu of the old one, bearing, according to the vulgar appellation, a *Plum and Feathers*, instead of the Plume of Feathers."

Assumption.

(15TH AUGUST.)

THE ASSUMPTION OF THE VIRGIN MARY is a festival held in both the Greek and Latin churches,

in memory of her having been assumed, or taken up into Heaven, after her dissolution: though, as it is not yet agreed whether this alleged assumption was of her soul, or body, the latter church, to avoid any mistake, celebrates the assumption of both. The Abbot AUTHPERTUS, who died in the year 778, was the first who started this subject, and applied the term assumption to the supposed miraculous corporeal ascent. At that time some considered the soul only to have been taken up into Heaven, others the body, and many both; the Abbot, however, did not live to witness the settlement of the question. DURAND shews *how* the assumption took place, and places the matter, as some believe, beyond doubt: "for a very devout woman in Saxony had it revealed to her, to ease her wavering sentiments, that the soul was assumed at the time of the Virgin's decease, and the body 40 days after." And we learn from the same author, that though her office is not to be read on the Sundays between Easter and Whitsuntide, as it is on every other Sunday, yet there is not any *danger* to be apprehended for even introducing it on the Sundays *not* appointed. A Priest *once* did actually intrude the Virgin's office on one of these non-appointed Sundays, for which the Bishop suspended him; "but he was soon forced to take off the suspension, in consequence of the Virgin appearing to him, and SCOLDING HIM for his unjust severity."

In the year 813 this festival was first regularly instituted ; and that the assumption commemorated actually took place, is what none within the power of the late Inquisition would dare to disbelieve ; though it is rather surprising that so truly important a circumstance should not have been recorded in some part of sacred history, thereby causing the proper observance of so great an event to be postponed for so many centuries.

Since its first introduction, however, there has been a zeal displayed on this holiday, which must be considered truly commendable, in all those who believe in the fact, and are amiably desirous of convincing others. The pageantry used in celebrating this festival has often been the subject of remark by travellers, but that at Messina seems for its grandeur and ingenuity to claim the preference : Mr. HOWEL, in his descriptive travels through Sicily, gives a very particular account of the magnificent manner in which this festival is kept by the Sicilians under the title of *BARA*, which, although expressive of the machine he describes, is also, it appears, generally applied as a name of the feast itself. " An immense machine of about 50 feet high is constructed, designing to represent Heaven ; and in the midst is placed a young female, personating the Virgin, with an image of Jesus on her right hand ; round the Virgin 12 little children turn vertically, representing so many Seraphim, and below them 12 more children turn horizontally, as Cherubim ;

lower down in the machine a sun turns vertically, with a child at the extremity of each of the four principal radii of his circle, who ascend and descend with his rotation, yet always in an erect posture; and still lower, reaching within about 7 feet of the ground, are placed 12 boys, who turn horizontally without intermission around the principal figure, designing thereby to exhibit the 12 Apostles, who were collected from all corners of the earth, to be present at the decease of the Virgin, and witness her miraculous assumption. This huge machine is drawn about the principal streets by sturdy monks; and it is regarded as a particular favour to any family to admit their children in this divine exhibition, although the poor infants themselves do not seem long to enjoy the honours they receive as Seraphim, Cherubim, and Apostles; the constant twirling they receive in the air making, says this facetious author, "some of them fall asleep, many of them vomit, and several to do still worse!"

St. Bartholomew the Apostle.

(24TH AUGUST.)

ST. BARTHOLOMEW was selected for that holy office, in a manner that sufficiently bespeaks the purity of his life, and the sanctity of his charac-

ter. "Behold an Israelite indeed, in whom there is no guile," said our Heavenly Redeemer, when **ST. BARTHOLOMEW** was first introduced to the sacred presence by **ST. PHILIP**.

The proper name of this Apostle was **NATHANIEL**, by which, and not by that of **BARTHOLOMEW**, he is mentioned by **ST. JOHN**: "**PHILIP** and **NATHANIEL**," invariably wrote that Holy Evangelist, while the other inspired authors, in allusion to the same persons, wrote "**PHILIP** and **BARTHOLOMEW**." The first appellation he received at his circumcision; the latter merely as having been the son of **THOLOMEW**, or **TOLMAI**, whom he assisted in the honest but lowly employment of a fisherman.—Born in Galilee, as were all of the elected Apostles, **ST. BARTHOLOMEW**, like them, was chosen from the most humble station in life, "that the unlearned of this world might confound the wise, and that the faith of the Gospel might not stand in the wisdom of man, but in the power of God;" though it is to be noticed, that some Ecclesiastical writers erroneously make **BARTHOLOMEW** of noble descent, and of great personal riches.

When the Apostles took different routes, the more extensively to promulgate the Gospel, **ST. BARTHOLOMEW** travelled, with energetic zeal and extreme hazard, through Arabia Felix, Lycaonia, Armenia, and Phrygia, in which latter country he witnessed the cruel but glorious death of his friend **ST. PHILIP**, and narrowly himself escaped a simi-

lar fate, to suffer a death yet more excruciating; having, about the year 72, been seized at Albanople, in Armenia, and flayed alive, according to the then barbarous custom of the East, by order of **ASTIAGES**, brother to **PALEMON**, the king of that country. The festival of **ST. BARTHOLOMEW** was instituted A. D. 1130; and he may readily be known in all scriptural paintings by the emblematical representation of a knife in his left hand, in allusion to the horrid death to which he was doomed.

St. Augustine.

(28TH AUGUST.)

Augustine, one of the most celebrated of the **FATHERS** of the Church, was born at Thagaste, in Africa, on the 13th November, 354. His mother, **MONICA**, appears to have been a woman of considerable piety, and to have endeavoured to her utmost to instruct him in the principles of the Christian Religion; his father, **PATRICIUS**, was of an humble station in life, though he contrived to procure his son a tolerable education in his youth, and thereby laid the foundation for that fame, which the vigorous mind and unremitting diligence of **ST. AUGUSTINE** afterwards established. Having received every benefit to be derived from

tuition, at the place of his nativity, he was sent to Maduara to be taught the Classics ; but it is to be lamented, that he was more distinguished at this place for the profligacy of his manners, than for any advances he made in his studies. From Maduara, he was, at the age of sixteen, removed to Carthage, where at first he continued in the practice of those debaucheries and vices, which he afterwards so ingenuously confesses and feelingly laments, though he notwithstanding made such a considerable progress in the sciences at this city, that he became eminently conspicuous for talents and acquirements. He publicly taught rhetoric at Carthage, as well as in his native city ; and afterwards practised at Rome, from whence he removed to Milan, where he was appointed public professor of rhetoric. At this latter place, the sermons of ST. AMBROSE, whom he much admired, joined to a study of ST. PAUL'S Epistles, converted him from the errors and follies he had imbibed, by an early association with the Manicheans ; and from that period, when he was thirty-two years of age, to the time of his decease, he continued in the practice of every Christian virtue,

In the year 388, he returned to Africa, and settled himself, with eleven other persons of reputed sanctity, in a small space within the city of Hippo, where he continued a life of study and pious observances for three years ; and it is from this example of humble association, that we have been

taught to assign the rise, and subsequently the considerable ORDER of Eremites, or Augustine friars, from whence sprang very many other orders.

VALERIUS, Bishop of Hippo, in token of his high estimation of ST. AUGUSTINE'S virtues, ordained him a Priest; and about 392, caused him to be advanced to the dignity of Bishop of that place, VALERIUS himself being preferred to another See.

On the 28th August, 430, this great and good man resigned his breath, at the advanced age of seventy-six; and posterity have to bless the exertions of his friends for having preserved from the Vandals, who overcame and burnt Hippo some months after his decease, the library of this illustrious father, whose labours laid the foundation of that system, styled *Scholastic Divinity*.

The Benedictines published a splendid edition of his works in ten volumes, which are yet held in veneration, particularly by those belonging to the Greek Church.

John the Baptist Beheaded.

(29TH AUGUST.)

The decapitation of ST. JOHN THE BAPTIST, used formerly to be solemnly commemorated on this day in the Church of England, though it is

no longer observed, and the whole of the religious ceremonies appertaining to this great prophet, are confined to the 24th June, (see page 69.)

St. Giles.

(1ST SEPTEMBER.)

GILES, as he is most commonly called, or *ÆGI-DIUS*, was born at Athens, from whence he came to France in the year 715. The life of this Saint is very little known, beyond the extravagant accounts given by his Popish admirers, who state, that he was so piously disposed as to have sold his patrimony, and even his *coat* at Athens, to enable him to bestow his bounty upon poor Christians. On his first arrival in France, he resided two years with *CÆSARIUS*, the Bishop of Arles, from whose protection he withdrew himself and lived in retirement, supporting himself by herbs which he gathered in this place of seclusion, and the milk of a Hind, which providentially came and daily afforded him a supply of that nourishment, until the King's dogs having scented her, she was driven by them to the Saint for protection, and thus brought that holy man himself to the sovereign's notice and protection. The KING OF FRANCE induced him to become a more active member of society, by building a monastery on the spot,

where he found him in his cell, and of which he made him Abbot. He died at the advanced age of eighty years, and was buried in his own abbey.

ST. GILES was esteemed the PATRON OF CRIPPLES ; for, say his historians, he would not be cured of an accidental lameness which had seized him, lest he should not otherwise have sufficient means of mortifying himself. The churches dedicated to him have, therefore, generally been in the suburbs, to afford the itinerant and crippled poor the more easy means of paying their devotion to their tutelar Saint, on their entrance into the different towns. The origin of the old saying of, "*As Lamé as St. Giles, Cripplegate,*" is in consequence derived from this Saint's *voluntary* lameness, which, perhaps, is no bad type of that of numerous of his followers, and from Cripplegate, in London, where even before the Conquest, cripples used to assemble to solicit charity, at that entrance of the city ; pleading the example of the lame man, who begged alms of St. PETER and St. JOHN, at the gate of the temple. St. GILES has also been regarded as the protector of all others of the mendicant tribe, who were afflicted with disorders : hence, antiently, hospitals were erected in his name for the cure of leprous persons*, who were so numerous, that scarcely a considerable town in England but had one of

* There were, formerly, such innumerable persons afflicted with this grievous distemper, that 15,000 Hospitals are said to have been founded for them in Europe !

these houses dedicated to him, or to LAZARUS; which latter gave them also the names of LAZARETO'S, or LAZAR-HOUSES, in token of the miracle performed by our LORD in curing LAZARUS of that most malignant, dreadful, and loathsome disease, the LEPROSY. At present, this country knows but little of that horrid complaint; Lazareto's and Lazar-Houses, therefore, are regarded as embracing more extensive objects, and they are more particularly applied to those establishments which Government has humanely and wisely instituted, to guard against any epidemical disorders being brought into this happy country, from foreign climes.

London Burnt,

(2D SEPTEMBER.)

The tremendous fire, in allusion to which this day is yet noticed in our almanacs, commenced on the 2d *September* 1666; and it has been so amply described in MAITLAND'S History of the Metropolis, and in various other well-known publications easy of access, as to render it unnecessary to enter into any of the particulars of that dreadful conflagration, or to offer any arguments upon its disputed cause, or now acknowledged beneficial result to the city. It may not, however,

be uninteresting to afford a translated account of the several Latin inscriptions round the *Monument*, which has been erected at the foot of London Bridge, to perpetuate the remembrance of its awful and far-spreading devastation; leaving to the judgment of others to decide, how far that beautiful piece of Architecture does or does not record falsehoods, as Mr. POPE (who, by the way, was himself of the Catholic persuasion) has coarsely charged it.

“ Where *London's* column pointing to the skies,
Like a tall bully, rears its head and *lies*.”

Upon the North side is inscribed: — “ In the year of CHRIST 1666, the 2d day of *September*, Eastward from hence, *at the distance of 202 feet, the height of this column*, a terrible fire broke out about midnight; which, driven on by a strong wind, not only wasted the adjacent parts, but also very remote places, with incredible noise and fury. It consumed eighty-nine churches, the city gates, Guildhall, many public structures, hospitals, schools, libraries, a vast number of stately edifices, 13,200 dwelling-houses, 400 streets. Of the twenty-six wards it utterly destroyed fifteen, and left eight others shattered and half burnt. The ruins of the city were 436 acres, from the *Tower* by the *Thames* side to the *Temple* church, and from the North-east along the City-wall to *Holborn-bridge*. To the estates

and fortunes of the Citizens it was merciless, but to their lives very favourable, that it might in all things resemble the conflagration of the world. The destruction was sudden; for in a small space of time the city was seen most flourishing, and reduced to nothing. Three days after, when this fatal fire had baffled all human counsels and endeavours, in the opinion of all, it stopped, as it were, by a command from Heaven, and was on every side extinguished. But Papistical malice, which perpetrated such mischiefs, is not yet restrained."

On the East side, the Latin inscription signifies: "This pillar was begun in 1671, Sir RICHARD FORD, Lord Mayor: carried on in the mayoralty of Sir GEORGE WATERMAN, Sir ROBERT HANSON, Sir WILLIAM HOOKER, Sir ROBERT VINER, Sir JOSEPH SHELDON; and finished, 1677, Sir THOMAS DAVIS being Lord Mayor."

At the bottom, beginning on the *West side*, goes round a line containing the following words, which, on King JAMES II. coming to the crown, were erased, but restored upon the *Revolution*:

"This pillar was set up in perpetual remembrance of the most dreadful burning of this Protestant city, begun and carried on by the treachery and malice of the Popish faction, in the beginning of *September*, in the year of our LORD 1666, in order to the carrying on their horrid plot for extirpating the Protestant Religion, and old *English Liberty*, and introducing Popery and Slavery."

The inscription on the South side:—“ CHARLES the Second, son of CHARLES the Martyr, King of *Great Britain, France, and Ireland*, defender of the faith, a most gracious Prince, commiserating the deplorable state of things, whilst the ruins were yet smoaking, provided for the comfort of his Citizens, and the ornament of his city ; remitted their taxes, and referred the petitions of the magistrates and inhabitants to the Parliament; who immediately passed an act, that public works should be restored to greater beauty, with public money, to be raised by an imposition on coals; that churches, and the cathedral of *St. Paul's*, should be rebuilt from their foundations, with all magnificence; that the bridges, gates, and prisons should be new made, the sewers cleansed, the streets made straight and regular, such as were steep levelled, and those too narrow made wider, markets and shambles removed to separate places. They also enacted, that every house should be built with party walls, and all in front raised of an equal height, and those walls all of square stone or brick; and that no man should delay building beyond the space of seven years. Moreover, care was taken by law, to prevent all suits about their bounds. Also anniversary prayers were enjoined; and, to perpetuate the memory hereof to posterity, they caused this column to be erected. The work was carried on with diligence; and *London* is restored, but whether with greater speed or beauty, may be

made a question. For at three years' end, the world saw that finished, which was supposed to be the business of an age."

The front, or West side of the plinth is adorned with a very curious emblem in *Alto Relievo*, (carved by the father of Mr. CIBBER, poet-laureat,) denoting the destruction and restoration of the city. "The first female figure represents the *City of London* sitting on ruins, in a languishing and disconsolate posture, with her head dejected, hair dishevelled, and her hand carelessly lying on her sword. Behind, is Time, gradually raising her up; at her side, a woman, gently touching her with one hand, whilst a winged sceptre in the other directs her to regard the goddesses in the clouds, she with the *Cornucopiæ* denoting Plenty, and that with the palm branch, Peace. At her feet a Bee-hive, shewing, that by industry and application, the greatest difficulties are to be surmounted. Behind Time, are divers Citizens exulting at his endeavours to restore her; and beneath, in the midst of the ruins, is a Dragon, who, as supporter of the city arms, with his paw endeavours to preserve the same: Opposite the city, on an elevated pavement stands the King in a *Roman* habit, with a laurel on his head, and a truncheon in his hand; and approaching her, commands three of his attendants to descend to her relief.—The *first* represents Science, with a winged head, and circle of naked boys dancing thereon, and in his hand, Nature,

with her numerous breasts, ready to give assistance to all. The *second* is Architecture, with a plan in one hand, and a square and pair of compasses in the other. The *third* is Liberty, waving a hat in the air, shewing her joy at the pleasing prospect of the City's speedy recovery. Behind the King (CHARLES the Second) stands his brother, the Duke of YORK, with a garland in one hand to crown the rising City, and a sword in the other for her defence; the two figures behind are Justice and Fortitude; the former with a coronet, and the latter with a reined lion. Under the royal pavement, in a vault, lieth Envy, gnawing upon a heart, and emitting pestiferous fumes from her envenomed mouth. In the uppermost part of the plinth, the re-construction of the City is represented by builders and labourers at work upon houses."

The more effectually to mark the recurrence of this day, the ROYAL EXCHANGE at London, is never opened until 12, and is finally closed at 5 o'clock—a respect which is also paid to the Anniversaries of the MARTYRDOM of CHARLES the First, RESTORATION of CHARLES the Second, and Popish GUN POWDER PLOT. On the other days throughout the year, the ROYAL EXCHANGE opens at 8 o'clock in the morning, and is not shut until 7 in the Evening.

Saint Enurchus.

(7TH SEPTEMBER.)

ENURCHUS, or **EVORTIUS**, was bishop of Orleans, in France, at the close of the fourth century; but, excepting this solitary fact, and that he was a steady, submissive, and successful servant to the see of Rome, not any genuine notices of his history have been handed down to us. The monks, consistently with their usual practice in similar cases, have laboured to supply this deficiency, by their fruitful expedient of attributing to him supernatural and miraculous powers; but whether their ingenuity was exhausted, or from causes which do not appear, they have certainly failed in exciting any very peculiar interest, for the memory and character of **ENURCHUS**; as the "wonderous pious acts" recorded of him do not, in any material circumstances, differ from those which so profusely embellish the legends of many other of their favourite saints.

By the efficacy of his prayers he extinguished a fire that "*otherwise* would have consumed the city." It cannot, therefore, be marvellous that so good and distinguished a Catholic should have converted seven thousand Infidels in a few days; or that he should have been enabled to defray the

expense of building a church, out of a sum of money discovered, by the workmen employed in digging for its foundation, on that particular spot, which, "through heaven's direction," he had fixed upon. Indeed it would appear that, from his first appearance at Orleans, to *which place he had been expressly sent from Rome*, until the day of his decease, a continued series of miracles attended the progress of, or were wrought by, this highly-endowed person:—he happily arrived in that city when the people were in a state of tumult respecting the election of a bishop, and "Providence soon manifested that ENURCHUS alone was worthy of the office." Scarcely had he opened his lips to urge them to "Caution," in so momentous an affair, than "a DOVE alighted on his head, and afforded to the wondering multitude proof incontestible that he was the proper object of their choice." Whether this was *actually* a dove, trained by previous tuition for this express occasion, as hath been more than implied even by some Catholic writers—or, whether the HOLY GHOST vouchsafed, in such visible form, to afford testimony of "God's direct interference," as antient legends report, is left for consideration. It is certain, however, that the DOVE, or PIGEON *might* be easily rendered instrumental to the delusion of the ignorant and superstitious, who were unacquainted with the natural history of that bird, which is particularly docile in its nature, readily domesticated, and taught not only

to settle on his master's head, but also to feed from his hands, or even from his mouth.—The means of deception were certainly in the possession of the better-informed ; yet, no proof is adduced of such having been resorted to in the present instance ; and many other bishops have been elected by *the like alleged* manifestation of Heaven's approval.—Mr. Addison relates, that he saw at a convent of the Theatines, at Ravenna, in Italy, “ a little window in the church, through which the HOLY GHOST is said to have entered in the form of a DOVE, and to have settled on one of the candidates for the bishopric: the dove is represented on the window, and is in great repute all over Italy.” This additional instance, to which many others might be quoted, tends to prove that public opinion was once in favour of such supernatural interferences, how much soever they may be discredited in these more enlightened days.

The DOVE, indeed, of all the feathered tribe, might the most readily be made the means of superstitious deception.—Not only was this bird selected as the general emblem of innocence, from the causes already assigned (see vol. I. p. 194), but it possessed yet stronger claims to particular regard. It was the Dove which NOAH loosed from the Ark, and which returned with the OLIVE-BRANCH, doubtless from that cause made the symbol of peace between man and man, as it then proclaimed the love of GOD to those whom he had vouchsafed to preserve from the watery abyss;

and it was "in a bodily shape like a DOVE," that the spirit of the Most High descended upon CHRIST, when "a voice came from heaven, which said, thou art my beloved son; in thee I am well pleased." (Luke iii. 22.)

It may not be uninteresting here to notice, that as this bird first discovered the OLD WORLD emerging from the waters, so, by a remarkable coincidence, was it a DOVE's* foot which first trod what has, from its vast extent, been denominated the NEW WORLD,

The Nativity of the Virgin Mary,

(8TH SEPTEMBER.)

THE Church of Rome has annually, on this day, held a festival in memory of the "NATIVITY OF THE VIRGIN MARY," since the year 695; when the period which gave her birth was made known in a manner, which was indeed most extraordinary: a devout person, whose name the recorders of the fact have never divulged, but who it appears was accustomed to pray in the night, used to be entertained in the evening of the 8th of September in each year, by a concert of angels singing in heaven; and being "*naturally desirous* of ascertaining the cause" of this

* Columba is the Latin for a Dove.

celestial rejoicing, he prayed to God to unfold to him the mystery, when he was answered by a Divine Power, that it was a festival held by the angels in honour of the nativity of the blessed Virgin.

A circumstance so important in its nature, and unfolded in so peculiar and miraculous a manner, was of course communicated to the then reigning Pope, SERVIUS ; who immediately appointed a yearly feast “ to give an opportunity for the religious on earth *to join with the angels* in this great solemnity ;” and there have been some contemplations dedicated for this occasion, wherein is unfolded, “*for the benefit of mankind,*” certain circumstances of her “*Sallies of Love and Union with God,*” even before her pious mother St. ANNE gave her being !

It is somewhat extraordinary, that, notwithstanding the day of the Nativity of the Virgin was so clearly proved, after having been forgotten for many centuries, Pope SERVIUS, when he appointed the festival, did not also honour it with an Octave or Vigil ; for it appears that Pope INNOCENT IV. has the credit of the Octave, which he instituted A.D. 1244, and that Pope GREGORY XI. appointed the Vigil A. D. 1370.

At the death indeed of GREGORY IX. it was in *contemplation* to observe an Octave upon the following occasion : The Cardinals had been long shut up without agreeing upon the appointment of a successor to the deceased Pope, when some of

these holy men made a vow to the Virgin, that if through her merits they could come to a decision, they would in future observe her *Octave*; a vow which had an instantaneous effect, and caused CELESTINE to be elected to ST. PETER's chair; though, as this nominal Pope lived only eighteen days from his election, the vow was not fulfilled until INNOCENT the Fourth succeeded to that dignity. The long and uncourteous disregard, however, of the early church, to the immaculate mother of our LORD, *in respect to the day of her nativity*, was amply compensated by other attentions; and there still remain many persons in Catholic countries, Spain and Italy in particular, who place a much greater reliance on the efficiency of the mediation of the Virgin, than they do on that of our LORD himself; and if we were to credit the numerous authors who have made her *divine powers* their theme, and celebrated her extraordinary condescensions, our wonder and astonishment must be excited in a most eminent degree.—Some of her courtesies are calculated for teaching a lesson of humility, which no doubt (though not so recorded) was the operating cause of her performing offices which in no other view appear of importance. At one time she descends from heaven to mend the gown of Thomas à Becket, which was ript at the shoulder. Whilst the monks of Clervaux were at work, the Virgin relieved their fatigue, by wiping the perspiration from their faces. That the important

duties of an abbey should not be neglected, she for some time personally superintended them, whilst the abbess was absent with a monk who had seduced her from the path of virtue. She even descended from heaven to bleed a young man who prayed to her, and whose health required that operation. At the entreaty of a monk, who ardently supplicated her for that purpose, she supplied his place when absent, and sang matins for him. And we are solemnly assured, that when ST. ALLAN was much indisposed, she rewarded him for his devotional attentions to her, by graciously giving him that nourishment which female parents are accustomed only to afford their offspring!

To what depths of impious absurdity will not a vile Priestcraft, operating upon ignorance and credulity, debase mankind!

Holy Cross.

(14TH SEPTEMBER.)

HOLY CROSS DAY, otherwise the DAY OF THE EXALTATION OF THE CROSS, is a very antient Festival observed by the Church of Rome. Since the glorious Reformation it is no longer a day of obligation in this country, and is only noticed in our almanacs as a guide to the autumnal ember days, which are yet governed by this holiday (see vol. I.

p. 242). It was denominated Rudmas, or Rood-mas Day, by our Saxon ancestors; an appellation given also to the 3rd of May, as well as its present name of the **INVENTION** or **Discovery** of **THE CROSS**. The **HOLY ROOD** was an image of our Saviour upon the Cross, which was formerly to be seen on what was called the rood loft, built in churches over the passage that leads to the chancel, or in cathedrals where the choir is separated from the nave; and usually there were also affixed images of the Virgin **MARY** and of **ST. JOHN**, one on the right, the other on the left of the much venerated principal image. The **HOLY ROOD**, was considered, from the situation on which it was placed, as a correct Type of the Christian Church; — The Nave representing the **CHURCH MILITANT**, or the body of Christians on earth, — the Chancel the **CHURCH TRIUMPHANT**, or the body of Christians in Heaven, to reach which seat of Bliss it was requisite that all should pass under the Cross, which was deemed strongly emblematical of affliction borne with pious resignation. Among the Romanists, the Church is divided into *three* portions—**MILITANT**, and **TRIUMPHANT**, as already explained, and **PATIENT** or **PASSIVE**, in allusion to their assumed intermediate state of **PURGATORY**. Innumerable miracles were attributed to these Roods; but the dissolution of the Monasteries by **HENRY** the Eighth, and the Reformation which followed that bold measure, destroyed at once all faith in such alleged powers, and caused their

fabricators to be held in just odium and derision. One of the most famous of these Crucifixes was found at Boxley Abbey in Kent, styled the Rood of Grace, which had springs whereby the eyes and lips moved, and the whole head turned, at the pleasure of those who had its safe custody.

After the glorious ascension of our Lord, gifts of the most astonishing nature were bestowed upon the APOSTLES, the better to enable them to propagate the divine truths of the Gospel, and to establish its observance in the world, in despite of the errors and prejudices of the Jews, or of the vile rites and abominations of the superstitious Gentiles. The miracles performed by these holy men were, therefore, the result of an heavenly influence deputed to them, for the conversion of mankind, to which grand and sublime end alone they ever exerted those supernatural powers. In subsequent ages, when corruption had unfortunately taken possession of the rulers among the Christians, attempts were made, by every species of deception, to create confidence in those who considered themselves the representatives of the first preachers; and thus we are to account for the innumerable pretended miracles with which Church History unhappily abounds; and for the silly fables which disgrace almost all the ecclesiastical records that have been handed down to us. The circumstances that gave rise to the Festival of the *Exaltation of the Cross*, are founded partly in truth and partly in fiction.

The reader will easily separate the one from the other; and will perceive with regret that the Festival received its name, chiefly from that part which bears the appearance of monkish' ingenuity. We are told that when ST. HELENA, of pious memory, had discovered the true cross of CHRIST, (see vol. I. p. 354,) she permitted various fragments to be taken from it, which were encased, some in gold, and some in gems, and conveyed to Europe; leaving the principal or main part of the wood in the charge of the Bishop of Jerusalem, who exhibited it annually at Easter, until COSROES, King of Persia, plundered Jerusalem in the reign of the Emperor PHOCAS, and took away this holy relic*. HERACLIUS, the Roman Emperor, about the year 615, giving COSROES battle and a complete overthrow, recovered the Cross by subsequent treaty with COSROES' son; and, transported with zeal, resolved himself to convey back to Mount Calvary the much venerated wood. He accordingly dressed himself in his imperial robes, and summoned the attendance of his numerous and splendid train to grace the solemnity of the occasion: but vain were all the efforts of the sturdy Emperor; the sacred

* *Before* this event we are taught to believe, by RIGORDUS, an historian of the thirteenth century, that the *mouths of Christians* used to be furnished with 30, or in some instances, no doubt according to their faith, with 32 teeth; but that *after* the Cross was stolen by the infidels, no mortal has ever been allowed more than 23 Teeth!

wood remained immoveable; defying his utmost exertions, even to lift it from the ground; when lo! a voice from heaven, as the legends tell, explained the mystery: CHRIST himself had entered Jerusalem, mounted on an ass, lowly and meek, while the Emperor had sought to defile the hallowed Cross on which the Saviour had suffered, dressed in the gaudy trappings of worldly grandeur; shame for a while overwhelmed the splendid retinue; but roused by the sacred admonitory explanation, HERACLIUS instantly cast off his royal garments, and *then* with ease lifted on his shoulder, and conveyed to the destined spot, that Cross which before he could not, with his utmost efforts, cause to move. By this miraculous intervention the identity of the Cross *was ascertained beyond every possibility of doubt*; and was subsequently solemnly deposited in the Great Church of the Twelve Apostles, at Constantinople.

St. Lambert.

(17TH SEPTEMBER.)

LAMBERT, or rather LANDEBERT, whose name our Reformers have retained in our calendar, was one of the few pious characters honoured by the Romish Church, whose history has not been tar-

nished by superstitious zeal and ignorance: he does not indeed appear to have attracted much original attention, for although canonized as a matter of course, as were most dignified Prelates who lost their lives by the enemies of the Church, he had not any regular Feast appointed in honour of his memory, until upwards of five centuries after his decease.

The parents of LANDEBERT, who were opulent, and of distinguished rank, at Maestricht, gave him a learned and pious education under the celebrated ST. THEODART, Bishop of that city; upon the assassination of which holy man, in 669, he was appointed to the vacant see, by the command of CHILDERIC the Second. At the death, however, of this Prince, which happened in 673, our Saint was expelled from his dignified office, and obliged to retire to the Monastery of Stavelo, where he continued seven years in the prosecution of his studies, and in the exercise of pious devotion and self-mortification.

PEPIN, of Hershal, withdrew him from his retreat, and restored him to his Bishoprick, after which he appears to have zealously exerted his utmost energies and talents to overthrow idolatry, and suppress vice, not even exempting from reproof his patron, who was then living in adultery with a concubine named ALPHAS, by whom he had for son the famous CHARLES MARTEL.

Whether this upright and noble impartiality, in the execution of what he conceived the duty

of his holy function, caused ALPHAIS to conspire against his life, as most of his historians assert, or whether some powerful courtier, jealous of PEPIN'S attachment to the good Bishop, hired assassins to murder him, as others affirm; must remain undecided : on the 17th September 708, he was attacked by an armed force, who broke into his house at Leodium, then only a small village, now the city of Liege, and slew him with a javelin.

ST. LANDEBERT'S Feast was not settled until the year 1240, being, as before observed, upwards of 500 years after his martyrdom.

Saint Matthew, the Apostle and Evangelist.

(21ST SEPTEMBER.)

ST. MATTHEW, or LEVI, was the son of ALPHEUS, a Jew of the tribe of Issachar by extraction, and a publican or tax-gatherer by profession : LEVI, as he was always called by the other Evangelists, was his Hebrew name, MATTHEW his Roman name, as a publican. MATTHEW was sitting "at the receipt of custom" at Capernaum, when our Lord commanded him "to follow him;" a summons he hesitated not a moment to obey;

but abandoning his profitable employment, became from that period a constant attendant and faithful Disciple of CHRIST.

The Jews, who held in abhorrence all those who were engaged in the collection of taxes, not only from the natural aversion they felt to pay dues to the Romans, whose yoke was sorely oppressive to them, but that the collectors were generally of the basest and most rapacious dispositions, eagerly availed themselves of the selection made by our Lord of his new attendant, to cast the most sneering reflections on what they considered an inconsistency in one who assumed so much holiness as JESUS, by having become the intimate of a person notorious for a prophan and odious way of life: but our Saviour silenced these hypocrites, observing that he came "not to call the righteous but sinners to repentance."

The Gospel of ST. MATTHEW is generally believed to have been written in Judea, about nine years after the Ascension, prior to his quitting that country to preach to the Gentiles; and, as it was intended for the confirmation and steadfastness of the Jewish converts, was originally composed in Hebrew; though ST. JAMES the Less and others of the Apostles soon after translated it into Greek, for the more extensively propagating the important facts it recorded. Having finished the GOSPEL, ST. MATTHEW travelled into Ethiopia, where he successfully preached the divine doctrines of our Lord, not only converting multitudes

of the heathens, but settling churches for their use, and ordaining ministers properly qualified for strengthening them in their faith : thence he passed into Parthia, the more widely to spread the benefits of the Christian Religion, and returning to Ethiopia to superintend the churches he had planted, he was seized by some infidels at Nadabar, and slain with an halbert, about the year 60. The emblem or badge of this holy Evangelist is usually an hatchet, perhaps from that instrument bearing a near resemblance to an halbert ; though he is more frequently depicted sitting with a pen in his hand and a scroll before him, with his head looking over his left shoulder at an angel apparently instructing him what to indite, and in such latter pictures an halbert is always placed somewhere near his person.

From the circumstance of **ST. MATTHEW** not having been enumerated among the Martyrs until the second century, many eminent critics considered that he died a natural death : and it is to be observed, that there are various opinions also as to the period when he wrote his Gospel, as well as whether it was penned by him in Hebrew or Greek, or in both, as some assert. The prevalent sentiments, however, accord with what has been before stated on that point. The Gospel of **ST. MATTHEW** having been the first, in point of time, that was composed, has been placed the first in the sacred Canons ; and, as it records the principal points of our Lord's genealogy in his

human nature, upon that account also it very appropriately leads the way in an historical point of view. To convince and convert the Jews, it was necessary to shew how the history of CHRIST accorded with the holy Prophecies, which has been ST. MATTHEW's principal solicitude; while ST. JOHN the Evangelist, to complete the historical account, entered more diffusely and explicitly into the divine nature and power of the Messiah, whom he shews to have been begotten before the world, and to form a part of the Godhead, although from a mercy which surpasses human comprehension, he entered into the flesh, for the salvation of fallen and sinful man, as promised by GOD the Father in general terms of a blessing to ABRAHAM, and his seed, and through that source to all the earth. Upon this Gospel Mr. BLACKWALL, in his Sacred Classics, gives a most elegant critique, tending to prove that truth and impartiality, clearness of narration, propriety and gravity of diction, and order of time, are eminently its characteristics.

The Church first instituted ST. MATTHEW's Festival A. D. 1090.

The term of EVANGELIST, by which THIS holy Disciple, ST. MARK, ST. LUKE, and ST. JOHN, are now severally distinguished, was in the primitive age, applied to all those who preached the Gospel, from the circumstance of their having proclaimed the glad tidings of salvation; the Greek word from

which it is derived, denoting in its literal sense a messenger of joyful intelligence: from this general application, however, it has since been confined to the four inspired writers, who have collected, from the united testimonies and preachings of all the Disciples, the whole of the circumstances of the life, doctrines, sufferings, death, resurrection, and ascension, of the Son of God, whose transcendant merits and endurances form the fundamental basis on which mankind build their hopes of redemption.

Coronation Of King George the Third.

(22ND SEPTEMBER.)

By a sound and wise maxim in the Law of England, "The King never dies," the Heir to the Crown becoming King inchoative, immediately on the decease of his predecessor: so that his Majesty, in his *political* capacity, has an absolute immortality assigned to him, of which the law is so tenacious, that even the *natural* dissolution of the Sovereign is expressed to be his *demise*, a term generally applied to a *transfer of property*. The like maxim prevailed also in France with regard to its Monarchs, as may be proved by

many of that nation's popular expressions, one of which perfectly analogous to our own adage founded upon the Laws of the Realm, is here transcribed, from the "Treasury of Ancient and Modern Times," published by PEDRO MEXIA, in 1619: "There is," says that author, "another notable quality, which is no mean advantage unto the realm of France, in that it is, and evermore has been, successive, hereditary, and not elective, &c. whence arose the common saying among the French, 'That the King *never dieth*,' because that there is always (naturally) another of the kind, who without any controversy or difficulty succeedeth at the same instant in the other's place."

The ceremony of crowning our Kings, is merely a solemn recognition and confirmation of the royal descent, and consequent right of accession, and is not necessary for the security of their title to the Crown: it is, however, highly essential, inasmuch as it tends to a formal establishment of those rights, which the people claim from the Monarch, in return for the duty and allegiance they are bound to observe towards the new Sovereign. On this principle, the ceremony of the Coronation of his present most excellent and much beloved Majesty, was safely deferred from the 25th of October 1760, when he ascended the Throne, until the 22d of September in the following year; on which latter day, not only the King himself, but his Royal Consort, with

whom on the 8th of that month he had entered into the connubial state, were both crowned at the same time.

The Oath taken upon this occasion is of a promissory nature, and to the following effect :

The Archbishop. " Will you solemnly promise and swear to govern the people of this kingdom of England, and the dominions thereunto belonging, according to the statutes of Parliament agreed on, and the laws and customs of the same ?"

The King. " I solemnly promise so to do."

Archbishop. " Will you, to your power, cause law and justice in mercy to be executed in all judgments ?"

King. " I will."

Archbishop. " Will you to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the *Protestant Reformed Religion established by law* ? And will you preserve unto the Bishops and Clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do or shall pertain unto them or any of them ?"

King. " All this I promise to do."

After which, the King, laying his hand upon the Holy Gospel, says, " The things which I have before promised, I will perform, and keep : so help me God :" and then kisses the Book, as is customary in common oaths throughout the king-

dom. That their Majesties have most scrupulously and devoutly performed the important duties of their high, most honourable, and dignified stations, stands fully acknowledged in the grateful hearts of their subjects: the British Throne, therefore, has remained impenetrably strong and secure, amidst the turbulent shocks that have overwhelmed the surrounding nations, and plunged them into the alternate miseries of civil war, anarchy, and usurpation.

The late learned and pious Bishop NEWTON, has afforded the following anecdote of his Majesty at the ceremony of his Coronation, which cannot be too generally known, or too highly appreciated: "The whole behaviour of GEORGE the Third, at his Coronation," says the Bishop, "was justly admired and commended by everyone, and particularly his manner of ascending and seating himself on his throne after his Coronation. No actor in the character of Pyrrhus, in the 'Distrest Mother,' (not even BOOTH himself, who was celebrated for it in the Spectator) ever ascended the throne with so much grace and dignity. There was another particular which those only could observe who sat near the communion table, as did the prebendaries of Westminster. When the king approached the communion table, in order to receive the sacrament, he enquired of the archbishop, 'whether he should not lay aside the crown,'—the archbishop asked the Bishop of Rochester; but neither of them could

say what had been the usual form. The King determined within himself, that humility best became such a solemn act of devotion; and took off his crown, and laid it down during the administration."

As soon as the Archbishop had placed the crown upon his Majesty's head, a man stationed on the top of the Abbey Dome, from whence he was a spectator of all that passed in the chancel, instantly dropped a flag; when the Park and Tower guns were fired, innumerable trumpets sounded, and the whole metropolis, and its vicinity, united in a general shout of joy. In the evening there was a display of grand fireworks; and bonfires were lighted in the cities of London and Westminster; the expenses of which were defrayed, those in London by the City, and those in Westminster by the Crown, agreeably to ancient custom upon rejoicing days.

The REGALIA or apparatus used on this grand and solemn Inauguration, as well as most of the usages, are of great antiquity.

The CROWN with which his Majesty was invested at this ceremony, is denominated "ST. EDWARD'S CROWN," in commemoration of the diadem of King EDWARD the Confessor, which was kept at Westminster until the year 1642, during the period of CROMWELL'S usurpation, when it was seized, and sold by HENRY MARTIN, by order of Parliament.

The **PRESENT CROWN** was made when **CHARLES the Second** was restored to the throne of his ancestors, and first used upon that solemnity. It is an imperial crown, made of pure gold, embellished with diamonds, rubies, emeralds, sapphires, and pearls, with a mound of gold on its top, encircled with a fillet of the same metal, studded with precious stones, and surmounted with a cross of gold also ornamented with precious stones, and three very large oval pearls, one at the summit, and two others pendant, one on each side. Upon the rim or circlet are four crosses, and the like number of fleurs de lis, all of gold, and adorned with precious stones; from the top of each of which four crosses, arise four circular bars, similarly embellished, which meet at the top in the form of a cross, and support the mound; the cap within the crown is of purple velvet, lined with white taffeta, and turned up with ermine in three rows.

The **CROWN OF STATE** worn by his Majesty on the throne, is still more superb; and is estimated to be worth a million sterling.

The antient Saxon monarchs of this country wore helmets called **CYNE HELMS**, (*i. e.* Kings' Crowns) when in battle, a custom that was most probably continued until armour was disused. After the battle of Bosworth Field, the helmet of **RICHARD the Third**, or crown as it was called, because ornamented with some regal token, was found among the spoils of the day, and placed on

the head of **RICHMOND**, who was instantly saluted as king by the whole army. This Sovereign (**HENRY the Seventh**), was, however, subsequently solemnly crowned by the Archbishop of Canterbury, with a splendor before unknown in England; and it was upon this occasion that a body-guard, consisting of 50 archers, called **YEOMEN**, was established as constant attendants upon the Royal person. This guard now consists of 100 men, vulgarly denominated **Beef-eaters**.

The **SCEPTRE** is made of gold, the handle plain, the upper part wreathed; in length about 2 feet $9\frac{1}{4}$ inches; in circumference about 3 inches at the handle, and $2\frac{1}{4}$ inches at the top. The pommel of the latter is enriched with rubies, emeralds, and small diamonds, and about $5\frac{1}{4}$ inches above the handle, is embossed, and embellished with sapphires: On the top is a mound with a cross. This ensign is to be traced as a badge of sovereignty, even more antient than that of the crown. In the oldest Pagan histories, sceptres are placed in the hands of their Deities; **NEPTUNE**'s was his trident, and **MARS**' a spear or javelin, which latter is considered the emblem that a sceptre is meant to represent. **TARQUIN** the Elder first introduced this implement, which he adorned with an eagle at the top, as a type of authority among the Romans. **CLOVIS**, King of the Franks, first substituted the sceptre for the lance before borne by their Kings; still, however, they retained their general appearance of lances or

spears, having usually been made of the same height with the Kings themselves.

The MOUND, ORB, or GLOBE, (each signifying the world, the first a corruption of the French word *Monde*,) which is put into the King's hand immediately before he is crowned, is a ball of gold, of six inches diameter, encompassed with a fillet of the same metal, embellished with diamonds and other precious stones; on its summit is a large amethyst, of a violet colour, near an inch and half in height, over which four silver wires pass, and, joining at the top, support a very rich cross of gold. The signification of this as a badge of dominion, is evident.

There are THREE SWORDS carried before the King at his coronation, *besides the sword of state*; the *first* of which, named *Curteyn*, or *Curtana*, belonged to EDWARD the Confessor, and has been used at the public inaugurations of our Princes ever since. The length of the blade is *now* 32 inches; originally it was much longer; *but it has been broken off at the point, to betoken mercy*, justly reckoned the brightest prerogative of the Sovereign. EDWARD the Third, when he was crowned, 1st February 1327, was the first of our Kings who, in the exertion of that prerogative, proclaimed a GENERAL PARDON, which has been since practised by succeeding monarchs. The *second sword* is pointed, though somewhat obtuse, and is denominated the *Sword of Justice to the Spirituality*; its blade is 40 inches long, and $1\frac{1}{2}$

broad. The *third*, or *Sword of Justice to the Temporality*, is sharp at the point, of the same length as the former, and $1\frac{1}{4}$ in breadth.

The CHAIR in which our Kings are crowned, is made of solid hard wood throughout, variously painted. It was antiently kept at Scone or Scoon in Scotland, and was esteemed the palladium of the Scottish nation: their Kings were also crowned in it, until the year 1296, when EDWARD the First, of England, the fourth however of that name, brought it away, together with the golden sceptre and crown of Scotland, and deposited them in the conventual church of Westminster. In the following year, these Scottish regalia were rendered as solemn offerings to the shrine of EDWARD the Confessor, from which time the chair has been denominated ST. EDWARD'S CHAIR, and has been used as the English seat of coronation: it is in height 6 feet 7 inches, in breadth at the seat 38 inches, in depth 24 inches, and from the seat to the bottom 25 inches; four lions support each corner, leaving a space of nine inches between the chair and the bottom board, in which is enclosed a stone called "JACOB'S STONE," or the "FATAL MARBLE STONE," which EDWARD the First also brought from Scotland, with the great charter called Ragman's Roll, and the Black Cross. The *fable* respecting this stone is, that JACOB rested on it all night in the open field, when he sought the fair RACHAEL, whence its present vulgar appellation of JACOB'S STONE; and that it was re-

moved into Spain, where it was used as the seat of Justice by GETHALLIS, *contul* with MOSES. The *historical* accounts of its *first* being brought into use are at variance, but all make it very antient. FERGUS the Second is said to have removed it to Scone in 413, in consequence of a prophecy then prevailing, that where that stone was kept, the Milesian line of Kings, of which he was one, should govern a powerful monarchy. JAMES the First of England, and Sixth of Scotland, from a daughter of whom our present royal line derive their title, was lineally descended from FERGUS. Many accounts agree in stating it to have been originally so dignified by KENNETH the First in 605, who, having fought a bloody battle at Scone with the Picts, in which he gave them an overthrow, sat down to rest himself upon this stone, when his nobles crowned him with the garland of victory, which thence gave rise to the practice of all future Kings of Scotland receiving their crowns on that stone, in the conceit that, like him, they should prove victorious over their enemies. But the different histories of Scotland long subsequent to KENNETH the First's reign, are full of uncertainties.

On this stone was written the following distich:

“ Ni fallit fatum, Scoti quocunque locatum

Inveniant lapidem, regnare tenentur ibidem.”

Which was thus variously translated:

“ Unless unalterable fate do feign,

Where e'er they find this stone the Scots shall reign.”

“ Except old *sages* be fair,
 And *wizards*’ wits be blind,
 The Scots in place shall reign,
 Where they this stone shall find,

“ Unless old prophets fail, and wizards’ wits decay,
 Where e’er this stone is found, the Scots shall reign
 for ay.”

The *Mantle, Dalmatica*, or *open Pall*; otherwise called the *Imperial Pall*;

The *Supertunica, Surcoat*, or *close Pall*;

The *Armil*;

The *Colobium Sindonis*, or *Surplice*;

The *Surcoat*;

The *Staff* called *St. EDWARD’S Staff*;

The *Buskins*;

The *Sandals*;

The *SALTCELLAR* of gold, which is of the most exquisite workmanship, and made in the form of the square *White Tower* of London.

The *Spurs*, called the *Great Golden Spurs*;

The *Ampul*, or *Eagle of Gold*; containing the holy oil for the ceremony of anointing;

The *Faldstool*, on which the King kneels at the altar;

The *Anointing Spoon*; and

The *Ring* called the *King’s Coronation Ring*; are not interesting in their origin. But the KING’S CHAMPION, an attendant officer at our coronations, claims particular notice, as one of the most

striking features of the chivalry of former periods, that has been continued to this time.

The first account afforded by our historians, of a champion appearing in form to support the right of the monarch to the throne, was at the coronation of RICHARD the Second in the year 1377. The practice, nevertheless, is proved to have been of a much more remote origin; and WILLIAM the Norman is generally thought to have been the first of our Kings who introduced that ceremony, as he had the chivalrous ordeal of the sword, although there is not any historical record extant upon which to found such conclusion. Sir JOHN DYMCK claimed the honour of being champion at RICHARD's coronation, and exercised it as holding the manor of Scrivelsby in Lincolnshire, in right of his wife, MARGARET, the daughter of Sir JOHN MARMION, whose ancestors had formerly held the office of champion to the Dukes of Normandy. At the same time also BALDWIN DE FREVILLE exhibited a petition for that dignity, in virtue of a like pretension from the MARMION family, in whom it was acknowledged to have been originally vested. Before the second course at this coronation dinner, Sir JOHN, armed cap-a-pie, entered Westminster Hall, mounted on a horse richly caparisoned, and attended by two esquires, pages, &c. and by proclamation through Garter King at Arms, cast his gauntlet, and challenged to single and mortal combat whoever should dispute the King's right of succession.

This service has, from that time to the present, been performed by the Dymock family; and they have constantly received a gilt cup and cover, full of wine, as their fee; the Sovereign, crowned, having first himself drank out of it, in compliment to his champion. The words of the challenge are: "If any person of what degree soever, high or low, shall deny or gainsay our Sovereign Lord ~~and~~ King of Great Britain, France, and Ireland, Defender of the Faith, &c. to be right heir to the imperial crown of this realm of Great Britain; or that he ought not to enjoy the same; here is his champion, who saith that he lyeth, and is a false traitor, being ready in person to combat with him, and in this quarrel will adventure his life against him on what day soever shall be appointed."

The horse which was ridden by the champion at the coronation of his present Majesty, is stated to have been the one on which the late King was mounted at the famous battle of Dettingen.

A ludicrous circumstance occurred at the coronation of King WILLIAM and Queen MARY: CHARLES DYMOCK, Esquire, who then exercised the right of being champion, cast his gauntlet on the pavement in the usual form, and the challenge was proclaimed, when an old woman, who had entered the Hall *on crutches*, immediately took it up, and quitted the spot with extraordinary agility, leaving her crutches behind her, and a female glove, with a challenge in it to meet the

champion the next day, in Hyde Park. Accordingly, the old woman, or, as is generally supposed, a good swordsman in that disguise, attended at the hour and place named in the challenge; but the champion did not make his appearance, nor does it appear whether any measures were taken to discover who had passed so unseemly a joke.

Among other antient ceremonies observed at the coronation of his present most gracious Majesty, was the representation of the Dukes of AQUITAINE and of NORMANDY; to personate whom, Sir WILLIAM BRETON, and Sir WILLIAM ROBINSON, both belonging to the Privy Chamber, were appointed by the Lord Chamberlain; when the former, although before a Baronet, received the honour of knighthood, considered an indispensable qualification. These two darkly substitutes took precedence of even the Archbishop of Canterbury, and of course of every other subject of the realm. When this custom was first introduced, does not appear by any historical account, but it has been of very long standing; and it is a remarkable fact, that these personated Dukes, at the coronation of WILLIAM and MARY, took rank before GEORGE Prince of Denmark, although he had married the King's sister, and was, a few days prior to the ceremony, created Duke of Cumberland, with a precedence of all the other Dukes of the realm.

Of the *motive* for the representation of these Dukes, history is equally deficient, as respecting

the *period* of its introduction; the French writers assert "that the English adopted those dignities on the score of her pretensions to France;" but there is not sufficient cause adduced to accede to their declaration; for, although they incontestibly prove that both those Dukes have been personated at the coronations of the Kings of France, so early as the year 988, long before we have any trace of such ceremony in this country—yet, as the **DUKES of NORMANDY and AQUITAINE** were only **TWO** of the **TWELVE GREAT PEERS** of FRANCE, there does not appear any reason why merely those two should be selected to perform homage, when our sovereigns assumed the dignity of being Kings of France, instead of the **WHOLE TWELVE**. It may more probably be conjectured, that the **DUKE of NORMANDY** was first personated at the coronation of **WILLIAM the Norman**, who, as before observed, is thought to have introduced the ceremony of the champion, that Monarch having actually possessed such peerage, when he became King of England;—and, that **HENRY the Second** commanded the representation of the **DUKE of AQUITAINE** (or Guyenne), which was under his dominion at the time of his inauguration: from this cause many of our succeeding Kings received, among other titles, that of Duke of Aquitaine, as may be proved by their respective styles preserved in old charters. **EDWARD THE THIRD** also, it should be remembered, made a formal donation of the "**PRINCIPALITY OF AQUI-**

TAINÉ" to his renowned Son EDWARD, surnamed the BLACK PRINCE, after the Conquest of France, and the Captivity of the French King. Some such origin must, indeed, be admitted, or it will otherwise be difficult to account for our antient proud and haughty nobles, having suffered a precedence to be assumed over them EVEN FOR ONE DAY.

Old Holyrood.

(26TH SEPTEMBER.)

Whether our Reformers were induced to continue in the calendar a remembrance of the antient superstitious observances of this festival, because it referred to some political or ecclesiastical regulation now wholly forgotten, or for what other motive, cannot be determined: but when we find a similar notice has been bestowed by them, upon the festivals of the Invention of the Cross, see vol. I. page 353, and Holy Rood day, in this volume, page 158, it is difficult to imagine them to have had any other object in view, than that of calling attention to the blind credence of our forefathers, whereby to afford an opportunity for reflection, and for the benefits that might naturally be expected to result from such mental exertion.

St. Cyprian.

(26TH SEPTEMBER.)

CYPRIANUS (**THASCIUS CÆCILIVS**) was born at Carthage in Africa, about the beginning of the third century, though the precise time of his birth, or the rank of his family, are nowhere mentioned. He was distinguished, at an early period of life, for a quickness of genius, and solidity of judgment; and such was the force of his eloquence, that he was appointed Professor of Rhetoric at Carthage. In this station he greatly signalized himself, and was enabled to live with splendid profusion, though doomed by Providence eventually to abandon worldly enjoyments, and to seek more real and permanent felicity, by becoming a convert to that religion, which taught him to despise the pomps and vanities of all terrestrial grandeur.

CÆCILIVS, a priest, pointed out to him the errors of the Pagan superstition, in which he had been educated, and by degrees wrought his complete conversion; a blessing considered by **CYPRIAN** of so important a nature, that he ever after revered him as a parent, and actually assumed his name, as though he were so in reality. **CÆCILIVS** is reported to have been endowed with inflexible steadiness in the Christian faith, and his success with **CYPRIAN**, who had been bred in idolatry,

and highly valued by those who, like him, were brought up in those errors, justifies his pretensions to firmness in the virtuous cause. CYPRIAN himself amply exemplifies the difficulties he had to encounter: "While," says he, "lying in darkness and uncertainty, ruminating on the exhortations of CÆCILIUS, this was my way of arguing: how can he who is grown old in a worldly way of living, strip himself of his former inclinations and inveterate habits? Can he who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into a pattern of frugality and sobriety? Or he who has always appeared in splendid apparel, stoop to the plain, simple, and unadorned dress of the common people? It is impossible for a man who has borne the most honourable posts, ever to submit to lead a private and obscure life; or that he who was never seen in public without a crowd of attendants and persons who endeavoured to make their fortunes by attending him, should ever bear to be alone. I thought it impossible for me to abandon my former course of life, and the habits I was engaged in and accustomed to."

CYPRIAN disposed of his paternal estate, together with the vast sums he had amassed, for the benefit of the Christian Church; by which means, and by the unremitting and zealous attention he paid to the general duties of piety and benevolence, he soon became so considerable a favourite, that he was elected BISHOP OF CAR-

THAGE ; a situation he filled with great ability for ten years..

In the persecution under **DECIUS**, in the year 250, **CYPRIAN** was proscribed, and owed to flight his preservation from being cast to the wild beasts of the amphitheatre ; but happily escaping, he was enabled to return to the superintendence of the church at Carthage the next year, and, by his amiable example, to evince one of the strongest advantages which Christianity possesses over the heathen doctrines. Amidst the awful visitation of a pestilence, by which Carthage was almost desolated, the **CHRISTIANS** did not hesitate to prefer the duties of humanity, to the precautions of prudence ; and throughout that period of public calamity, ministered to the afflicted, not only of their own persuasion, but even to their persecutors—while the heathens, who were hardened to the cries of distress, sought only individual safety.

In the persecution under **VALERIAN**, about the year 257, **CYPRIAN** was banished to **CARUBIS**, but he was recalled the next year, and soon after brought to trial before **GALERIUS MAXIMUS**, the then proconsul of Africa, who condemned him to be beheaded, “ for having long shewn himself an enemy to the Gods, and the religion of the Roman empire ; and one whom the most pious Emperors could never induce to the observance of their holy rites, &c.” a sentence that was put into execution on the 14th of September, 258. .

The works of CYPRIAN were, for ages, held in the highest respect and veneration, and are still justly esteemed for the amiable exhortations to benevolence and unanimity, with which they abound, as well as for their being written in the purity of the Latin tongue, beyond any other production of the African church. They were frequently published in the original Latin, in which they were penned; and, that they might be more generally read, have been translated into English by Dr. MARSHALL, in one folio volume.

The retirement of CYPRIAN from the dangers of the persecution under DECIUS, occasioned much dissatisfaction among some of the Christians, who considered it to have been his duty to have remained, and encouraged those over whom he presided; while others acquitted him of all worldly fear, and imputed his flight to *divine admonition*. CYPRIAN himself was very anxious to vindicate his flight, and to prove by his subsequent conduct, that it sprang not from any defection of his pastoral duty;—for when he was ordered to trial by GALERIUS MAXIMUS, he had every opportunity to escape; of which he would not avail himself; and to the last, not only expressed a satisfaction in dying on the spot where he presided, but displayed in that awful moment a degree of fortitude which virtue alone could inspire, and which communicated a confidence to his afflicted followers; who, like him, had to contend against misfortunes and persecutions.

St. Michael.

(29TH SEPTEMBER.)

The Church having appointed particular days in each year, for celebrating the virtues and endurances even unto death, of most of the distinguished promoters of the Gospel, it was deemed indispensable that the blessings vouchsafed to mankind, through the ministry of angels, should receive a similar tribute of grateful respect. Accordingly, a FESTIVAL was, in the year 487, established in honour of MICHAEL, the reputed guardian of the church, under the title of "St. MICHAEL AND ALL ANGELS," that an opportunity might be afforded for offering up to the Almighty, our most ardent and grateful thanksgiving, for the eminent advantages bestowed upon mankind through their ministry, and to supplicate a continuance of his divine favour and compassion, as the Collect of the day appropriately expresses :

"O everlasting God, who hast ordained and constituted the services of men and Angels in a wonderful order, mercifully grant, that as thy holy Angels alway do thee service in Heaven, so by thy appointment they may succour and defend us on earth, through JESUS CHRIST our Lord. Amen."

The application of the term *Saint*, to MICHAEL, whose name stands pre-eminent among the angelical hierarchies to whom this day has been dedicated, originated in the reign of CONSTANTINE the GREAT, who erected a magnificent church, which out of respect to the Archangel was called MICHAELION, about four miles from CONSTANTINOPLE, in which city there were also four other churches dedicated to MICHAEL, then first enrolled as a SAINT.

To explain the propriety of distinguishing that more than human power by the human epithet of Saint, would be difficult, if not impracticable; for although *Saint*, be synonymous to *Holy*, such title could not be supposed to add lustre to the pre-eminent state and attributes of an Archangel. It is true, that in more than one place in the old Testament, the ANGELS receive, according to our English version, the general title of SAINTS; but long before MICHAEL was commemorated by such addition, MAN had bestowed the epithet on his FELLOW MAN; and that too, in many instances, where virtue and holiness were not peculiar characteristics. Admitting, however, that the title of Saint, taken in its literal and etymological signification, be not *improperly* applied to the Archangel MICHAEL, it were surely *unnecessary*. But considerations of propriety were in former times seldom attended to; and so lately as the reign of the "BLOODY MARY," the *Papish* Bishop of London publicly preached the doctrine that PRIESTS

were *superior* to ANGELS. "The dignity of Priests," said that impious Prelate, "by some means passeth the dignity of Angels, because there is no power given to any of the Angels to *make* the body of Christ, which the least priest may do on earth, and the *highest* Angel in Heaven cannot do : wherefore Priests are to be honoured before all Kings of the Earth, Princes and Nobles. For a Priest is higher than a King, *happier* than an Angel, and MAKER of his CREATOR !"

In the preamble to the statutes instituting the ORDER OF ST. MICHAEL, founded by LOUIS *the Eleventh*, of France, in 1469, the Archangel is not only honoured with the title of "MY LORD," but also created a "KNIGHT;" the words are :

"In consequence of the perfect and singular love we bear to the noble ORDER OF CHIVALRY, to the GLORY OF GOD, and the VIRGIN MARY, and in honour and reverence of my Lord ST. MICHAEL, the Archangel, and *first Knight*, who, in order to *revenge the quarrel of God*, fought against the Dragon, the enemy of mankind, and tumbled him headlong from Heaven ; we, on the 1st day of August, 1469, the 9th of our reign, in our castle of Amboise, have created and established an order of fraternity, or good fellowship, under the name of ST. MICHAEL."

Ridiculous, not to say impious, as was this strange mixture of devotional and worldly interests, LOUIS cannot be charged as the inventor of

this and many other absurdities equally gross, which had in fact prevailed for more than two centuries prior to the reign of that devout prince. The APOSTLES had been *denominated* NOBLES or KNIGHTS ; and to add to the inconsistencies and abominations of those dark times, the PAGAN HEROES were all CANONIZED. Thus there were *Saint THESEUS, Saint ALEXANDER, Saint CARR,* &c. and *Earl PETER, Count PAUL, Baron STEPHEN,* &c., innumerable instances of which may be found in historical accounts, both devotional and political. The introductory comment to one of the Sermons or Epistles upon ST. STEPHEN'S Festival, thus prepares the Reader for the subject it contains :

" Entendez toutes a chest Sermon,

" Et clair et lai tutes embiron ;

" Contes nous vueille la pation

" De Saint Estieul le Baron."

That is, attend all of you to this sermon, as well Clergy as Laity, for by this you will be informed of the passion of the *Baron SAINT STEPHEN.*

In later times also, when chivalry had abated in its influence, and even after the Reformation, this silly and wicked desire of making things *sacred* more esteemed for *human* causes, still was persevered in ; and we are assured by the author of a small work, in quarto, entitled, "*The Blazon of Gentrie,*" that not only the Apostles were "*Gentlemen of blood,*" and many of them descended

from that worthy Conqueror, Judas Maccabeus, though, through the tract of time, and persecution of wars, poverty oppressed the kindred, and they were constrained to servile works;" but it is profanely added, as a climax to such absurdity, "Christ was a gentleman, as to his flesh, by the part of his mother, and might if he had esteemed of the vaine glory of this world, have borne that Armour"!!!

In the Romish calendar, this day is also called the **FEAST OF THE DEDICATION OF ST. MICHAEL**, from a church in Rome having been dedicated to that Archangel, by Pope BONIFACE the Third; A. D. 806.

The **CHURCHES** consecrated to **ST. MICHAEL**,—among which the one in Cornwall, and another in Normandy, stand pre-eminent, as well for their lofty situations as for their traditionary histories,—are usually to be found on elevated spots, in allusion, no doubt, to his having always been regarded as the principal or highest of the Heavenly host.

MICHAELMAS DAY is one of the regular periods of settling rents, &c. in this country, as shewn in vol. I. p. 176; but it is no longer peculiar for that hospitality which we are taught to believe formerly existed, when the landlords used to entertain their tenants in their great halls upon Geese, then only kept by persons of opulence, and of course considered as a peculiar treat, as was before the case at **MARTINMAS**, which was the *old* regular quarterly day; though as Geese

are esteemed to be in their greatest perfection in the autumnal season, there are but few families who totally neglect the antient fashion of making that Bird a part of their repast on the Festival of St. MICHAEL. There is a current, but erroneous tale, assigning to Queen ELIZABETH the introduction of this custom of the day: Being on her way to Tilbury Fort, on the 29th September, 1588, she is alleged to have dined with Sir NEVILLE UMFREVILLE, at his seat near that place, and to have partaken of a Goose, which the Knight, knowing her taste for high-seasoned and substantial dishes, had provided; that after dinner, she drank a *half-pint bumper of Burgundy* to the destruction of the SPANISH ARMADA, soon after which she received the joyful tidings that her wishes had been fulfilled;—that being delighted with the event, she commemorated the day annually by having a Goose for dinner, in imitation of Sir NEVILLE's entertainment;—and, that, consequently, the Court adopted the like practice, which soon became general throughout the kingdom. That Queen Elizabeth did dine with this gallant knight, is not to be disputed; and the currency of the story renders it more than probable, that a Goose was part of the provision made upon the occasion: But the custom is of much older date, and equally observed on the Continent as in England, though by the opulent alone, who could sustain the expence; and among other testimonies of its having been a very long-

established luxury, may be adduced a well-known and feeling wish expressed by CHRISTIERN, King of Denmark, who reigned from 1455 to 1492, "that he hoped to see the time, when not only NOBLES, but GOOD BURGHERS through his land, should feed on a FAT GOOSE every ST. MARTIN'S DAY."

[Vide St. Martin's Festival, 11th November.]

St. Jerome.

(30TH SEPTEMBER.)

JEROME, or more properly HIERONIMUS, was born at Stridon, in Pannonia, about the year 329, according to some authors, or, as asserted by others, about 340. His father, EUSEBIUS, who was a Christian, and a person of the first wealth and consequence, after having given him the best education that the state of learning at Stridon could afford, sent him to Rome, to study under DONATUS and VICTORINUS, two of the most learned Grammarians and Latin critics of the time: There he made the most rapid progress, particularly in rhetoric, in which he was peculiarly desirous of accomplishing himself, because, as ERASMUS observes, he had noticed that the Christians were despised, as a rude, illiterate set of people, and totally incompetent to explain and enforce their tenets, in a manner suitable to their dignity

and importance. From Rome he visited Gaul, desirous of enlarging and perfecting his knowledge; examining every public library, and associating with the most eminent persons of every city. He afterwards, in company with **HELIODORUS**, traversed **THRACE**, **PONTUS**, **BITHYNIA**, **GALATIA**, and **CAPPADOCIA**: But having thus fitted himself to adorn society, the *manners* of the Christians, whom he considered as only half converted from Paganism, created in him a disgust, which prompted him to retire, at the early period of thirty-one years of age, to a dismal desert in Syria, and to devote himself solely to meditation, prayer, and study. A course of unwearied perseverance in the duties which he imposed upon himself, of watching and fasting, at length undermined his health, and compelled him to return to society. Antioch, to which he bent his course, was at that time a prey to contending factions; **MELITEUS**, **VITALIS**, and **PAULINUS**, all urging their separate claims to the Bishoprick of that city. **ST. JEROME** having consulted **DAMASUS**, the then *Pope of Rome*, acknowledged **PAULINUS** as the proper Bishop, and was by him ordained a priest. From Antioch he visited Constantinople, and forming a close intimacy with **GREGORY NAZIANZEN**, from thence returned with **PAULINUS**, and **EPIPHANIUS** Bishop of Salamis to Rome, where he was appointed Secretary to **DAMASUS**; but he was compelled to quit this situation, and Rome itself, from certain calum-

nies which were propagated against him, originating in his having undertaken to instruct many of the Roman Ladies in religion and the sciences. From this period **ST. JEROME** retired to the monastery of Bethlehem, employing himself in writing against **VIGILANTIUS**, **JOVINIAN**, **PELAGIUS**, **JOHN** of **JERUSALEM**, and **ROSINUS**, whom he denominated Heretics, and particularly against **ORIGEN**, whose opinions he attacked with an asperity which has much injured his fame.

ST. JEROME is justly esteemed as one of the most learned men of his time, well skilled in every branch of science, and a perfect proficient in the Greek, Chaldee, Persian, Median, Arabic, and Hebrew languages; from which latter, he made a Latin Translation of the Old Testament, distinguished by the name of the **VULGATE**, which is the only one that the Church of Rome acknowledges to be authentic. This translation has the honour of being the **FIRST WORK** that was *printed*; and there were lately in preservation three Bibles of that Edition, bearing date 1450, one of which belonged to the King of Prussia, the second to the Benedictine Convent near Mentz, and the third to the Collection left by the celebrated Cardinal **MAZARIN**: another copy was printed in 1462.

ST. JEROME's writings were collected together, and published by **ERASMUS** in 1526; they have passed through several editions; form ten volumes in folio; and, though subsequent learning has

been able to point out many defects in them, they must ever be regarded as invaluable monuments of antient sacred literature.

On the 31st of September, 420, ST. JEROME departed this life, aged, according to some authors about 91, by others 80 years.

St. Remigius.

(1ST OCTOBER.)

REMI, or REMIGIUS, styled the GREAT APOSTLE of the FRENCH, and the SECOND ST. PAUL, was born in the year 439, at the castle of Laon, the seat of his parents, who were of the Gaulish nobility, and of considerable affluence. The extraordinary talents with which he was gifted by nature, his great learning and sanctity conjoined, rendered him so much the idol of the people, that he was chosen archbishop of RHEIMS, on the decease of BENNADIUS, at the early period of only *twenty-two years of age*, contrary to the established regulations of the Church, which were dispensed with in this instance, as a peculiar tribute of respect to his superior virtue and qualifications.

CLOVIS, who is esteemed the *Founder of the French Monarchy*, from his having united under his sole dominion those several nations, or bodies

of the Franks, who before were governed by separate Kings, was converted to the Christian faith by REMIGIUS, who baptized by trine immersion his royal master, and the principal officers of his court. From this circumstance, it is stated, that the subsequent French Monarchs assumed the high-sounding titles of "*Eldest Son of the Church*," and of "*Most Christian King*." Pope GREGORY the Great occasionally addressed CHARLES MARTEL by the latter style, which the succeeding French Kings retained from that period; but whether from the cause before explained, or otherwise, no where satisfactorily appears, and the *German* writers contend that the French Sovereigns did not receive that honour *as* KINGS OF FRANCE, but— from the higher rank some of them had held—as EMPERORS OF GERMANY.

In the discharge of the duties of the sacred office, to which REMIGIUS was elevated at so juvenile a period of life, he seems to have exerted with success all those great abilities and virtues for which he was so justly held in veneration. The number of Heathens whom he reclaimed from their erroneous principles was immense; and it stands upon record, that these happy results flowed from the unblemished tenor of his conduct, and the powers of his eloquence, and not from any dread of persecuting violence, with which so many of the Romish Saints are justly charged.

The advice REMIGIUS gave to CLOVIS, on the subject of regal government, has been preserved

with the care its feeling and sensible doctrine so truly merit:—"Choose," said he, "wise Counsellors, who will be an honour to your reign; respect the Clergy; be the Father and Protector of your people; let it be your study to lighten, as much as possible, all the burthens which the necessities of the state may oblige them to bear: Comfort and relieve the poor, feed the orphans, and protect widows; suffer no extortion; let the gate of your palace be open, that every one may have recourse to you for justice; employ your great revenues in redeeming captives," &c.

This pious prelate died, greatly lamented, on the 13th of January, 535, in the ninety-sixth year of his age, and seventy-third of his supremacy over the see of Rheims, where he was interred with solemn pomp in the church dedicated to ST. CHRISTOPHER. In the year 1049, Pope LEO the Ninth caused his remains to be translated to the Benedictine Abbey in that city, bearing the Saint's much respected name; and, in consequence of such removal, appointed that his festival should be kept on the 1st of October in each year, instead of the day of his decease, which latter was deemed by the church the proper ANNIVERSARIES (Natales Sanctorum) of those admitted to the honour of canonization.

The FESTIVALS of the Christian Church were instituted for the most amiable purposes; and were placed at certain intervals from each other, the more effectually to keep up a steady and regu-

lar succession of religious observances: As they were not established, however, until long after the events designed to be commemorated, it was impossible that precise dates should be attended to; consequently, "they who began first to celebrate them, placed them in the **CARDINAL POINTS** of the year; as the **ANNUNCIATION** of the **VIRGIN MARY**, on the *25th of March*, which, when **JULIUS CÆSAR** corrected the Calendar, was the vernal equinox; the feast of **JOHN THE BAPTIST**, on the *24th of June*, which was the Summer Solstice; the feast of **ST. MICHAEL**, on *September 29th*, which was the Autumnal equinox; and the **BIRTH OF CHRIST**, on the Winter Solstice, *December 25th*: with the feasts of **ST. STEPHEN**, **ST. JOHN**, and the **INNOCENTS**, as near it as they could place them. And because the Solstice in time removed from the 25th of December to the 24th, the 23d, and the 22nd, and so on backwards, hence some, in the following centuries, placed the birth of **CHRIST** on December 23d, and at length on December 20th; and for the same reason, they seem to have set the feast of **ST. THOMAS** on *December 21st*, and that of **ST. MATTHEW** on *September 21st*. So also at the entrance of the Sun into all the **SIGNS** of the **JULIAN CALENDAR**, they placed the days of other saints; as the **CONVERSION OF PAUL** on *January 25th*, when the Sun entered Aquarius; **ST. MATTHIAS**, on *February 25th*, when he entered Pisces; **ST. MARK** on *April 25th*, when he entered Tau-

rus; CORPUS CHRISTI, on *May 26th*, when he entered Gemini; ST. JAMES, on *July 25th*, when he entered Cancer; ST. BARTHOLOMEW, on *August 24th*, when he entered Virgo; SIMON AND JUDE, on *October 28th*, when he entered Scorpio: and if there were any other remarkable days in the Julian calendar, they placed the Saints upon them; as ST. BARNABAS on the *11th June*, where Ovid seems to place the feast of Vesta and Fortuna, and the Goddess Matuta; and ST. PHILIP AND ST. JUDE on the *1st May*, a day dedicated both to the Bona Dea, or Magna Mater, and to the Goddess Flora, and still celebrated with her rites."—NEWTON'S Prophecies of Daniel.

In subsequent ages, when PAPAL ROME gained her direful ascendancy over the Christian world, the ANNIVERSARIES of persons, who had been canonized by that church, were gradually introduced as solemn Holidays; but although, in some instances, the days of the decease of these ROMISH SAINTS were actually ascertained, and fixed upon as their Anniversaries, they were more commonly scattered throughout the Calendar, without regard to that circumstance; and were usually contrived to be fixed on such of the PAGAN FESTIVALS as appeared best to accord with the histories, or alleged attributes, of the Saints to be commemorated.

The custom of keeping these ANNIVERSARIES, or, as they were frequently called, OBITs of particular Saints, Martyrs, and Benefactors to eccle-

siastical establishments, seems to have been very early introduced as a religious obligation: in like manner as particular days had been appropriated for keeping in holy remembrance the birth and passion of our SAVIOUR, and other important circumstances connected with Christianity. They were variously called, those in honour of persons who had fallen victims to the faith, MEMORIAE MARTYRUM,—others by the general title of BIRTH-DAYS (Natales Sanctorum), the antient Fathers having considered the day of death as the *true period of nativity*, wherein mankind were freed from “worldly existence, and *born again* to the joys of endless life and happiness.”—And also in various instances, “MISSÆ PRO DEFUNCTIS,” masses for the dead, *for whose souls prayers were offered to the Deity*, at certain determinate periods, as is yet practised by the church of Rome.—A YEAR’S DAY or a YEAR’S MIND had each the like signification; and when, at later periods, the avaricious priests registered in their Obituaries those persons who *purchased* such remembrance, a *Mind-day*, or *Memorial-day*, became the common mode of appellation for those days appropriated to the defunct who had not been canonized: from this may be traced the old expressions of a YEAR’S MONUMENT, a YEAR’S MIND, a MONTH’S MONUMENT, a MONTH’S MIND, &c. the latter of which is *yet used* as a common phrase in Lancashire and some other parts of England, to evince a more than ordinary inclination or zeal

for carrying any object into execution ; as it appears likewise to have been when BUTLER wrote his humorous poem :

“ For if a trumpet sound, or drum beat,
Who has not a MONTH’S MIND to combat ?”

HUDIBRAS.

The most antient OBIT in Europe is that of CHILDEBERT, of France, about the middle of the sixth century, which is said on the eve of Sr. THOMAS’S Festival, in the Abbey of St. Germain’s Desprez. In IRELAND, where Popery is still upheld, the purchased obituaries remain unaltered in tendency as well as title: In 1803 Richard Power, of Kilmallon, bequeathed £100. part for the repairs of his parish church, and part for a MONTH’S MIND: and even yet later, 1805, William Loneragan, the Priest of Carrickbeg, left a similar sum for his MONTH’S MIND!

Having in this article, as in some degree connected with it, given an account of the claim, made by the late Sovereigns of France, to the titles of most “ CHRISTIAN KING,” and “ ELDEST SON OF THE CHURCH,” it may not be considered as uninteresting to add, that CLOVIS (in honour of whom they are stated to have originated), was the first Monarch of the Franks who introduced the exterior honours, or distinguishing badges of royalty, of the PURPLE, CROWN, LANCE, or as afterwards substituted, the SCEPTRE: and further, that the CRUSE which REMIGIUS made

use of when he baptized CLOVIS, was alleged to have been carefully preserved in France, and constantly used at the ANOINTING of all their subsequent Kings, at their several coronations.

St. Faith.

(6TH OCTOBER.)

A native of Pais de Gavre in France, was held in great esteem as a VIRGIN MARTYR; having suffered death under the Presidentship of DACIANUS by the most cruel torments, about the year 290. Beyond these facts little is known of ST. FAITH, though she appears to have been a very considerable favourite in England; many churches having been dedicated to her honour, several of which yet bear her name, as well as the vaults under ST. PAUL's, London. In 1276, the Prior of the convent of LEGH, covenanted to pay to the Dean and Chapter of ST. PAUL's, 10*l.* annually on the feast of ST. FAITH, for the Obit of THOMAS DE BOREHAM; and yet earlier, in 1105, a Priory was erected at HORSHAM ST FAITHS, in Norfolk, which was dedicated to this "Martyred Virgin," by Robert Fitz-Walter, and Sibill his wife. Tradition does not furnish any MIRACLES relative to ST. FAITH, and her virginity and martyrdom were "admitted as sufficient causes for her canonization," in opposition to the general regulations of the old Romish

Church, which peremptorily insisted upon such proofs of sanctity, "because an hypocrite may imitate a Saint in *all other* particulars."

VIRGIN MARTYRS indeed always obtained a particular veneration in the early ages. Vows of CELIBACY were considered not only highly reputable among women, but peculiarly *acceptable* to the Deity, in whose honour they were made. At first these "chaste spouses of the church" retired to dens and caves, to avoid the fascinations of the world, wholly dedicating their existence to devotion; and this practice was greatly extolled by the writers of the fourth century: but in the following century, when regular establishments were first formed for "that holy purpose," the zeal of the church, to promote religious seclusion, became ardent in the extreme; ST. AMBROSE urged the propriety of virgin vows with particular vehemence, and other writers offered incitements of a most blasphemous tendency, identifying the votaries with the Deity. Even ST. JEROME advocated the cause in a manner not to be reconciled to modern feeling upon that subject; and in his letter to EUSTOCHIUM the NUN, expressly calls her "his LADY, *because she was the Spouse of Christ,*" and reminds her MOTHER "that she had the honour to be GOD'S MOTHER-IN-LAW!"—These, worse than absurd, notions and practices have, by the progress of time, been gradually reduced into a more amiable and rational estimation of CHASTITY, which continues as much as

ever to be regarded as one of the brightest of the female virtues; and many rites in honour of the virgin state still exist, though deprived of their antient abominations: Upon the decease of a *VIRGIN*, *flowers* are yet strewed before the corpse by young girls dressed in *white*, as emblems of purity,—a practice of long continuance, and often noticed by our best writers—

“ Yet here she is allow’d her *Virgin* rites,
Her *Maiden strewments*,” &c.

SHAKSPEARE.

and *Garlands* are woven and attached to the beams of churches, where are deposited the remains of these departed innocent females. At Selborne church, says a late eminent author, I have seen “ the beams hung with garlands in honour of young women of the parish, reputed to have died virgins, and recollect to have seen the clerk’s wife cutting, in white paper, the resemblances of gloves and ribbons, to be twisted into knots and roses, to decorate these memorials of chastity. In the church of Faringdon, which is the next parish, many garlands of this sort still remain:” In many other of our village churches the like tokens are also to be seen; while *Garlands* or *Crowns* of *silver* filigree work, are occasionally dug up in distant villages, with which our more expensive ancestors used to honour the rustic virgin defunct.

St. Denys.

(9TH OCTOBER.)

DENYS, or DIONYSIUS the AREOPAGITE, was converted to the Faith at Athens, by ST. PAUL, when preaching before the supreme Court of the Judges of Life and Death, instituted by SOLON, of which DIONYSIUS was a member; and thence has been distinguished by the addition of AREOPAGITE, a title given to these Judges, from the place in which they usually assembled, which was called Areopagus, or the hill of Mars. In Acts xvii. 34, this conversion of DIONYSIUS, with a woman named DAMARIS, supposed to be his wife, is expressly stated. Even *before* DIONYSIUS embraced the Christian belief, he appears to have been a person of acknowledged probity and good morals, who had devoted himself to the study of the polite arts and sciences. At the age of twenty-five he went to HELIOPOLIS in Egypt, to prosecute his researches in astronomy, where he witnessed that awful eclipse of the sun, which overspread the world with darkness at the crucifixion of our Saviour; and this miraculous event, joined to the irresistible reasoning of ST. PAUL, carried conviction to the mind of DIONYSIUS, of the truth of the doctrines preached by that apostle. An eclipse of the sun happens by natural and accountable causes at the new moon, as does that of the moon at its full: the

total darkness which encompassed the earth at the passion of our Saviour, was not only to an extent never before experienced, but took place neither at the new nor full moon, and consequently could only be occasioned by some preternatural agency."

On the return of DIONYSIUS to his native place, he was first elected ARCHON, or chief magistrate of the city, and afterwards promoted to a seat in the supreme Court of the Areopagites, of which he became a conspicuous member. After his conversion, ST. PAUL appointed him BISHOP of ATHENS, of which, according to the testimony of some of the early Christian writers, he was the *first* Bishop: [Aikin's Biog. &c.] This station he filled with the most zealous piety, until he became a martyr to his steadfastness, under the reign of DOMITIAN, about the year 96.

Various writings have at times appeared as the productions of DIONYSIUS; but they are now generally regarded as spurious, from their bearing incontestible marks of having been composed at no earlier date than the *sixth century*, though some of them, are, however, still imputed to DIONYSIUS, *Bishop of Corinth*, who suffered martyrdom about the year 178; and others to DIONYSIUS, the FIRST BISHOP OF PARIS, who came into Gaul in the time of the Emperor DECIUS, in the year 240.

The *French*, who have chosen ST. DENYS, or DIONYSIUS, as their tutelar saint, confound together the histories of the AREOPAGITE, and that

of the BISHOP of PARIS; and a little town between ST. BRINE and PARIS, about four miles from the latter, has been named after him—meaning the Bishop—because their legends affirm that, “after having been decollated, he walked from Paris to found an abbey on that spot, *carrying his head under his arm*, and only resting seven times at equal distances, to bless and console his wondering and admiring followers, who, to perpetuate the remembrance of so miraculous an effort, caused crosses or pillars to be erected at those seven places, on which it has been customary to lay, for a short time, the remains of the defunct which pass them for interment.”

DENYS is far from being the only SAINT to whom superstition has assigned the supernatural power of bearing his head in his hand after decapitation: but it was only with the ignorant that such tales ever gained credence. In the early ages it was customary for painters, when depicting the *Martyrs*, to exhibit some token of their respective sufferings: the APOSTLES themselves had each characteristic badges, which are yet retained; and there are many old pictures still to be seen of Romish Saints bearing such emblems. In the lodgings of the English Jesuits at Loretto, the martyrs of 1679 were drawn with each a knife in his bosom, to denote that they were sentenced to be quartered. The *martyrs* who had been *decapitated* were, therefore, usually represented with headless trunks, and the head on some ad-

joining table, or more commonly in their hands: and it was easy for ignorance and credulity, not only to mistake that type, but to be led into a belief that those holy persons had actually so carried their heads about for the benefit of the faithful.

To the like error of the illiterate may be assigned the construction put upon the sign yet preserved, particularly by the oil-shops, of the "*Good Woman*," which was originally expressive of some female SAINT, *Holy* or *Good Woman*, who had met death by the privation of her head. It has of late, however, been converted into a joke against the females, whose alleged loquacity is considered to be satirised by the representation; and the more strictly to conform to such meaning, this sign is now more commonly called the "*Silent Woman*."

Translation of King Edward the Confessor.

(13TH OCTOBER.)

EDWARD, who was the *third* king of that name BEFORE the Conquest, is distinguished in our History under the title of the "*CONFESSOR*," as the *First* was by that of the "*ELDER*," and

the *Second* of the “*YOUNGER*,” or “*MARTYR*:-” while those AFTER the Conquest are designated numerically, commencing from that important period. By this means EDWARD properly the *Sixth*, is denominated the *Third*; and we appear by such numerical method to have had only *six* kings of that name, whereas, in reality, there were *nine* ; that is, *three* before and *six* after the Conquest: a method which must be continued to be observed, thereby perpetuating the antient mode of surnaming the three first EDWARDS, as well as other of our kings, lest any attempt to remedy the, at least apparent, impropriety, may throw the history of our several kings into some confusion. EDWARD THE CONFESSOR, who was the youngest son of king ETHELRED, mounted the throne of England on the decease of HARDICANUTE, or CANUTE THE HARDY, the third son of CANUTE THE GREAT, in the year 1041 ; and his history will best evince whether he was named the “*CONFESSOR*” and “*SAINT*” with propriety, or merely in return for the vast sums he lavished on the church : He certainly appears not to have been a good son, a good husband, nor, except in one instance, a good king* ; while it must also be admitted, that he was

* This Sovereign paid much greater attention to the Normans than to his own subjects; and by weakly consulting duke William, the ruling Prince of that country, about the choice of his successor, furnished a pretext for the invasion, which placed William as a Conqueror on the throne of England: yet we must acknowledge that, at least in one act, Edward

not notorious for any atrocious vice : his personal virtues, if any, must therefore have been of the negative kind ; and, although it may be contended that he possessed no real claim to the pious titles, or canonization he received, there was nothing particularly obnoxious or offensive in his conduct, to prevent his admittance amongst those whom the Popes had ranked as Saints.

ALEXANDER III. canonized this Prince in 1265, upwards of two centuries after his decease ; and INNOCENT IV. fixed the anniversary and the solemnities of the festival ; but whether to commemorate his piety as a man, as the Monks affirm, or in grateful return for the confirmation he gave to the payment of the antient ROME SCOT, or PETER'S PENCE, subsequently abolished by HENRY VIII. after having been generally paid by this country from the time of INA in 720, is left for the judicious to determine.

EDWARD caused an old church, built by King SEGEBERT, to be taken down, and erected on its scite one of considerably greater magnitude and beauty ; to enable him to effect which, he decimated his whole possessions.—This fabric was called *West-minster*, or the Western monastery, in allusion to its situation, and to another mo-

must be held in grateful remembrance ; it was he who collected and incorporated into one code the whole of the laws established by his predecessors, whether Danes, Mercians, or Saxons, which forms the basis of the present much-prized COMMON LAW of these realms.

nastery in the Eastern part of London (ST. PAUL'S); and EDWARD was the first who was buried in this new edifice. At the shrine of the CONFESSOR, EDWARD THE FIRST (not the *first* Edward) offered the Regalia of the Scots, and the chair in which the kings of Scotland used to be crowned, which are yet preserved; and here also was offered the gold coronet of LLEWELLEN AP GRIFFITH, slain in the year 1282, the last Prince of Wales who was actually an independent Sovereign. The original shrine was adorned with great splendour by WILLIAM THE CONQUEROR; but it was taken down by HENRY II. at the instigation of BECKET, and another of yet greater magnificence erected in its stead: this latter, in its turn, gave way to a third, still more superb, built by HENRY III. when he took down the Minster erected by the CONFESSOR, and raised the present noble Abbey.

ST. EDWARD'S shrine was once denominated the "GLORY OF ENGLAND," but has been much defaced and neglected; it was composed of stones of various colours, beautifully enriched; and the jewels offered in honour of the Saint rendered it essentially necessary that some guard should be placed over it, to secure it from being injured, or despoiled of its riches. Accordingly, a Monk was deputed to that office, by the title of *Custos FERETRI*; *Feretra* having been the name given to shrines, whether portable or fixed, though to the latter not with equal propriety.

THE BROAD SEAL, now called the **GREAT SEAL OF ENGLAND**, was first used by **EDWARD, A. D. 1050**; and the **CROWN, CHAIR, STAFF, SPURS, &c.** of this kingly Saint, are continued to be used at the coronations of our Sovereigns to this period.

EDWARD THE CONFESSOR was the first monarch of this country who possessed the privilege, alleged to have been continued to his successors, and to have been practised by them until the accession of the House of Brunswick, of curing that dreadful disease denominated **REGIUS MORBUS**, or vulgarly **THE KING'S EVIL**, which consists of Scirrhus tumours about the neck and other glandulous parts.

In these times, when mankind have generally shaken off the trammels of superstition, it were fruitless to argue on the exercise of this supernatural influence: but it is incontrovertible that from the distant period **EDWARD** is first stated to have possessed such power, and through all the subsequent ages until that of **GEORGE I.** the efficacy of the Royal Interposition has never been contested, although hundreds of persons of all ages, and collected together from all parts of the country, attended annually by proclamation (see page 28) to receive the Royal touch, when their malady had baffled every effort of medical aid.

Dr. PETER HEYLIN, in his "**Examen Historicum**," published in 1659, affords the following account of the religious part of the ceremony that was instituted upon the occasion, which may also

be found in other more antient writers, as well as in some of modern date, varying only in expression, according to the change of the language of the different periods in which they were written.

“ The Form of Service at the healing of the King’s Evil.

The first Gospel is exactly the same with that on the Ascension-day.—At the touching of every infirm person these words are repeated: *They shall lay their hands on the sick, and they shall recover.*

The second Gospel begins with the first of St. John, and ends at these words: *full of grace and truth.*

At the putting the angel about their necks were repeated: *That light was the true light, which lighteth every man that cometh into the world.*

LORD, have mercy upon us!

CHRIST, have mercy upon us!

LORD, have mercy upon us!

OUR FATHER, &c.

Minister. O LORD, save thy servants,

Response. Which put their trust in thee.

Min. Send unto them help from above!

Res. And evermore mightily defend them.

Min. Help us, O GOD, our Saviour!

Res. And for the glory of thy namesake deliver us, be merciful unto us, sinners, for thy namesake!

Min. O LORD, hear our prayer,

Res. And let our cry come unto thee!

The Collect:

Almighty GOD, the eternal health of all such as put their trust in thee, hear us, we beseech thee, on the behalf of these thy servants, for whom we call for thy merciful help; that they receiving health, may give thanks unto thee in thy holy church, through JESUS CHRIST our LORD! Amen.

The peace of God, &c."

Lists of the afflicted were always published, with the places of their respective residence, thereby affording an authentic criterion for deciding whether success did or did not attend the Royal Touch; and it is only of late that the fact of cure was otherwise than universally admitted: the writers on this subject having confined their labours to shew whether the English Kings, or those of France, who likewise claimed a similar power, *first* exercised the healing gift; while other authors, of a somewhat more modern date, not disputing the point of absolute cure, have attempted to assign it to the power of the imagination alone. That the imagination has occasionally produced astonishing effects, cannot be questioned; but infants, who could have been under no prepossessions in favour of the remedy, were equally susceptible of cure with those who had reached maturity. DR. HEYLIN, who was much esteemed

as a scholar, and a man of cool judgment, expressly says, he had *seen* "some children brought before the King by the hanging sleeves, and others in the arms of their nurses, all touched and cured without the help of serviceable imagination." Indeed so well established was the belief in this supposed privilege, that Sir WINSTON CHURCHILL, the father of the "great Duke of Marlborough," in his *DIVI BRITANNICI*, published 1675, has this passage: "In him;" speaking of CHARLES the Second, "likewise we find confirmed that other blessing, in the gift of healing that noisome disease afore-mentioned, which by long continuance of time having become hereditary, hath now got the known name of the *King's Evil*: so called because it is hardly to be cured by any other human means but by the King's touch only, whereof we have every day so many and great examples, that I shall forbear to say what might perhaps be pertinent enough to this subject." Testimonies of a yet stronger nature, of the efficacy of the ROYAL TOUCH, were published by BROWNE and WISEMAN, who were Surgeons to CHARLES the Second; and what is still more remarkable, the President and many of the Members of the College of Physicians, appear to have "approved" of the publications. CHARLES is said to have touched near 100,000 persons for the Evil.

It might be improper to dismiss this article without reciting from Mr. ADDISON'S *Anecdotes*,

a circumstance relating to the CONFESSOR not generally known, which tends much more than his canonization to prove, that he possessed at least the quality of forbearance, if not others of a more brilliant and noble nature:—"Lying one afternoon in his bed, with his curtains drawn round about him, a poor pilfering courtier entered his chamber, where finding the King's casket open, which HUGOLINE his chamberlain had forgotten to shut, he took out as much money as he could well carry, and went away; but insatiable avarice brought him a second time, and a third; on which the King, who lay still and pretended not to see, began to speak, and bade him retire as quick as possible, for if 'HUGOLINE discovered him, he was not only likely to lose what he had gotten, but also to stretch on a halter.' The fellow was no sooner gone, but HUGOLINE came in, and seeing the casket open, and almost empty, was much agitated; the King, however, endeavoured to relieve his mind, and assured him, 'that he who had it needed it more than they did.'" This tale, however, it is necessary to remember is told by the French writers of their King ROBERT, who was the contemporary of the CONFESSOR, and who according to their testimony was the first monarch, and not our EDWARD, on whom was bestowed the miraculous power of curing the EVIL by the *Touch*.

Saint Etheldred.

(17TH OCTOBER.)

ETHELDREDA, ETHELREDA, ETHELDRITH, EDILTRUDIS, ADELFRIDA, or ADELTHRID, styled in the Breviaries "*twice* a WIDOW, and *always* a VIRGIN," was canonized, no doubt, from the fervour with which she entered into the religious sentiments and usages of the age in which she lived. This immaculate Saint was the daughter of ANNAS, King of the East Angles, and early became conspicuous for her humility and sanctity. As a dedication of the person to the service of God and Religion, with a total abandonment of all worldly ties and concerns, was powerfully recommended by the antient Church, as the most exalted act of piety human nature was capable of performing, and was a principle eagerly adopted by all who were ambitious of attaining a more than ordinary character for sanctity ;—ETHELDREDA, under the influence of these motives, made a VOW OF PERPETUAL CHASTITY, which she is recorded never to have violated, although she twice entered the connubial state; first with THOMBERT, an English Lord, whom " her parents, whose obedience she could not renounce, selected for her;" and, at his decease, with EGFRID, King of Northumberland, in the year 671. EGFRID, who was deeply enamoured with this fair devotee, endeavoured, by every endearment in his power, to induce her to

return his love, as THOMBERT had before in vain attempted; but she was inexorable; the vow of chastity she had made was paramount to every other consideration; neither the affection nor authority of the King, strengthened by his marriage tie, was found availing; and after submitting twelve years to the mortification of daily entreaties to submit to the King's embraces, she retired, as we are informed, from the pursuits and vanities of this life, and devoted herself to GOD and religious contemplation.—ETHELDREDA, on her first withdrawing herself from royal dignity, was admitted as a Nun at Coldingham, under EBBA, daughter of King ETHELFRIDA: after some short period, however, she built an Abbey at Ely, of which she became superior, and there passed the remainder of her days; leaving at her decease a character for purity and virtuous self-denial, which the monks have amply enlarged upon, for the edification and admiration of all those who can admit continence, in the marriage state, to be a virtue.

This illustrious and eminent pattern of enthusiastic devotion, is better known in this country by the abbreviated titles of AULDRY or AUDRY, by which latter her remembrance is yet preserved in the Isle of Ely, where a Causey has been given that corrupted derivative of ETHELDREDA, because, as we are assured, THOMBERT her first husband, who was lord of that isle, bestowed it on her as a jointure, and thence sanctioned its becoming

"CHRIST'S Patrimony, *whose spouse she really was?*" As at the FAIR held at this place, much ordinary but shewy LACE, was usually sold to the country lasses, ST. AUDREY'S lace soon became proverbial; and from that cause TAUDRY, a corruption of ST. AUDREY, became established as a common expression to denote not only lace, but any other part of female dress, which was more gaudy in appearance, than warranted by its real quality and value.

In the Romish legends there are innumerable accounts of females who, from a mistaken piety in themselves, or from interested motives in their male relations, have taken the solemn OATH OF PERPETUAL VIRGINITY; and among others may be instanced the Empress PULCHEREA, who, in the fifth century, wedded the gallant, warlike, and handsome MARCIAN, to aid her in the toils and care of the state, and who, like this British Queen, had made previous vows of chastity, which like her also, we are taught to believe, she kept inviolate. It is a remarkable fact, that, during the Saxon Heptarchy in this country, no less than thirty Kings and Queens, "drawn by the sweet odour of piety and virginity," resigned their crowns, to indulge themselves in religious seclusion.

The various names, or different modes of spelling the same name, by which ETHELDREDA has been held in pious remembrance, forms one of the innumerable instances that may be adduced, of

the uncertainty of orthography in former periods. Every author seems merely to have consulted his own ear, and that frequently with so little accuracy, as to lead him to write the same word in a different manner, even in the same sentence. And it is remarkable that such carelessness was not confined wholly to the early ages, nor to subjects of indifference, but continued for a considerable time after the invention of printing, and that too even in respect of one of the most solemn parts of our religious duty. In the following tables, containing the TEN COMMANDMENTS, which, from the different modes of expressing the sacred ordinances, may not prove uninteresting,—*the word NEIGHBOUR will be found to be spelt in the three last sentences in three different ways*, although the book from which it was taken was not given to the world until the year 1531, and printing had been introduced into England in the year 1464, and on the Continent about twenty years prior to that period.

“ First Table.

1. I am thy Lorde God :
Thou shalt have no God but me.
2. Thou shalt not take the name of thy Lorde God in vayne.
3. Remember that thee sanctify thy holy daye.

“ Second Table.

1. Honour y^r father and moder.
2. Thou shalt kill no man.

3. Thou shalt do no lechery.
4. Thou shalt commit no theft.
5. Thou shalt speke no false testimony agane þe neyghbour.
6. Thou shalt not covete the wyfe of thy neyghbour.
7. Thou shalt not covete the goodes of thy neyghbour."

PILGRIMAGE OF PERFECTION,

Printed by Wynkyn De Worde.

There is an instance yet more remarkable on this point: A dispute arising after the death of our immortal bard SHAKSPEARE, regarding the true orthography of his name, the disputants at length submitted to be governed by the authority of his *will*: on inspecting this—although written with his own hand,—the name of SHAKSPEARE was found to be spelt *three different ways*.

Saint Luke the Evangelist.

(18TH OCTOBER.)

ST. LUKE the Evangelist, was a native of Antioch, the metropolis of Syria, and generally considered to have been converted by the Apostle ST. PAUL; but whether from Judaism or Paganism, remains undecided. His Hebrew name is not now known, though it is supposed to have imported a WOOD or GROVE, his general name of LUKE, or LUCAS, being an abbreviation of LUCANUS, derived from LUCUS, which had such sig-

nification : as his other name of **SILAS**, or **SILVANUS**, was of **SILVA**, which, if translated into the original Hebrew, would be expressive of the same sense as **LUKE**.

ST. PAUL, who was warmly attached to **ST. LUKE**, styles him his beloved **PHYSICIAN**, as some consider, from his professional mode of life, though, according to others, from the pre-eminent services he rendered to the Christian world ; a name which might, for this reason, very properly have been applied to him as the "*Physician of Souls*". Whether we are now to construe the expression of **ST. PAUL** in its literal or in a figurative sense, is however of secondary importance ; but there are many, and especially of the Romish church, who maintain the profession of **ST. LUKE** to have been that of a **PAINTER**, of which indeed there are adduced many powerful corroborating proofs ; and admitting such to have been the fact, it may with more propriety be admitted, that **ST. PAUL**'s expression of "**BELOVED PHYSICIAN**" was only typical, as the profession of a "**PHYSICIAN**" was not of that respectable nature in which it is now held, being merely the denomination for a servant, who was then retained in most families of distinction at Antioch. The illustrious poet **VIRGIL**, who was nearly a contemporary of **ST. LUKE**, is generally considered to have been the son of a *Servant*, or assistant to a wandering **PHYSICIAN and ASTROLOGER** ; *Medicus et Magus*, according to **JUVENAL**, having then usually been practised by the same person.

When ST. PAUL went into Macedonia, ST. LUKE accompanied him, as he did in all his subsequent dangers, stedfastly adhering to him throughout the whole of his trials. It was during the confinement of ST. PAUL at Rome, that the GOSPEL of ST. LUKE was written, which, as well as the ACTS, afterwards penned by him, was addressed to THEOPHILUS, whom most authors state to have been a Magistrate of Antioch; and that he was styled "MOST EXCELLENT," in allusion to the amiable qualities of his heart, rather than to the dignity of his station. Many able writers indeed contend, that there was not any such person as THEOPHILUS, but that ST. LUKE merely addressed his invaluable writing to "every eminent lover of God," under that epithet; a conjecture highly probable, when it is considered, that *Theophilus* is directly significant of a Lover of God, and that "most excellent" strongly denotes, that during the long time when persecution of the Christians so much prevailed, none but those who had such love in a most excellent or most perfect degree, could hope to sustain themselves amidst their trials; and it is worthy of remark, that the early churches must have so construed that impressive address, as not any history of THEOPHILUS has been preserved, or what is yet more conclusive, not any notice been taken of him by way of anniversary or otherwise.

The GOSPEL of ST. LUKE having been written from authentic testimonies of the circumstances

recorded in that inspired work, "Of those who, from the beginning, had been eye-witnesses and ministers of the word," the important truths it details, for the benefit of mankind, very forcibly excite our interest, and command an impartial attention. The facts were derived from various concurrent and corroborating sources; thereby making Sr. LUKE'S Gospel one of the first links, in the chain of communication to succeeding generations, of what passed in his time, though not in his presence; which from him has been strengthened, or rather fully confirmed, by the fathers immediately following him, and from others of the greatest celebrity and piety, down to the present period. The Acts are virtually a *continuation of that Gospel*, and although they chiefly record the actions and endurances of only one of the Disciples, they are denominated "the Acts of the Apostles;" a title, however, they do not appear originally to have borne. The Gospels may be considered as the Acts of our Lord, and as relating more immediately to the Jewish nation; while this history may be regarded as the Acts of the Apostles after the Ascension, and as relating principally to the Gentiles, or to the conversion of the Heathen nations. They are, indeed, an invaluable treasure of Christian history, containing a relation of occurrences in which LUKE was in most instances personally concerned, and thereby affording the most ample and convincing proof

of the verity of the important circumstances they detail. The purity of language, and elegance of style, which so eminently distinguish the writings of **ST. LUKE**, strengthen our reason for concluding, that so far from having been a Physician in a literal sense, or in other words a menial domestic, this Evangelist must have received that liberal and polished education, which was at that time attainable only by the opulent, to whom, indeed, every species of liberal instruction was accessible at Antioch, where he resided.

The period and the manner of **ST. LUKE's** death are alike unknown; which has given rise to much controversy. **NICEPHORUS** relates, that he was seized at Patras, a city of Achaia, by a party of Infidels, who, for want of a cross, suspended him to the branch of an olive-tree, A. D. 74, at which time **St. JEROME** states him to have been in the eighty-fourth year of his age. His body, it is recorded, was afterwards removed to Constantinople, when **CONSTANTINE** the Great became a Christian, and buried in the great church erected by that Emperor in honour of the Apostles.

The festival held in commemoration of this Evangelist, was first instituted by the Christian church, in the year of our Lord 1130.

ST. LUKE, in reference to his much-valued writings, is always represented in pictures with a pen in his hand over a scroll, in an attitude betokening deep thought and reflection; and near him a

winged cow or ox, sitting apparently chewing the cud, or ruminating; a proper emblem of contemplative attention.

Accession Of King George the Third.

(25TH OCTOBER.)

The Accession of his present most gracious Majesty to the throne of these realms, has been too powerfully fixed on the memory and feelings of his faithful subjects, by the Jubilee held in the year 1809, in honour of the *Fiftieth* Anniversary of that auspicious day, to require illustration. But it may not be uninteresting to shew, by the following Table of the thirty-two British Sovereigns since the Conquest, that our venerable Monarch has attained a greater age than any of his royal predecessors, with the exception of HENRY the First and GEORGE the Second; and that he has reigned for a longer period than either of those Sovereigns, HENRY the Third alone excepted.

Names of the British Sovereigns.	Their respective ages, fractions omitted.	The period they severally reigned, fractions omitted.
	YEARS.	YEARS.
Henry the First	77.....	35
George the Second	77.....	33
Elizabeth	69.....	44

	YEARS.	YEARS.
Edward the First.....	67.....	34
James the Second.....	67.....	4
George the First.....	67.....	12
Henry the Third.....	65.....	56
Edward the Third.....	65.....	50
William the First.....	60.....	20
James the First.....	58.....	22
Henry the Second.....	55.....	34
Henry the Eighth.....	55.....	37
Charles the Second.....	54.....	36
Henry the Seventh.....	52.....	23
William the Third.....	52.....	13
John.....	50.....	17
Stephen.....	49.....	18
Henry the Sixth.....	49.....	38
Anne.....	49.....	12
Charles the First.....	48.....	23
Henry the Fourth.....	46.....	13
William the Second.....	43.....	12
Richard the First.....	43.....	9
Edward the Second.....	43.....	19
Richard the Third.....	42.....	2
Mary the First.....	41.....	5
Edward the Fourth.....	41.....	22
Richard the Second.....	33.....	22
Henry the Fifth.....	33.....	9
Mary the Second.....	32.....	4
Edward the Sixth.....	15.....	6
Edward the Fifth.....	12.....	2 Months,

St. Crispin.

(25TH OCTOBER.)

CRISPIN alone stands marked in our almanac for remembrance on this day, though his brother CRISPIANUS appears to have an equal claim to that respect. Their history is only imperfectly known, and affords nothing particularly interesting; but the immortal SHAKESPEARE has given a speech to our gallant HENRY the FIFTH, before the celebrated battle of Agincourt, that will mark the day of celebration of St. CRISPIN to the latest posterity.

“ This day is call'd the feast of CRISPIN :
 He that out-lives this day, and comes safe home,
 Will stand a tip-toe when this day is nam'd,
 And rouse him at the name of CRISPIN :
 He that shall live this day, and see old age,
 Will yearly on the vigil feast his neighbours,
 And say, to-morrow is SAINT CRISPIN.
 Then will he strip his sleeve, and shew his scars :
 Old men forget ; yet shall not all forget,
 But they'll remember, with advantages,
 What feats they did that day. Then shall our names,
 Familiar in their mouth as household words,
 Harry the King, Bedford, and Exeter,
 Warwick, and Talbot, Salisbury, and Glo'ster,
 Be in their flowing cups freshly remember'd.
 This story shall the good man teach his son ;
 And CRISPIN CRISPIN shall ne'er go by,

From this day to the ending of the world,
 But we in it shall be remembered;
 We few, we happy few, we band of brothers:
 For he to-day that sheds his blood with me,
 Shall be my brother ; be he ne'er so vile,
 This day shall gentle his condition.
 And gentlemen in England now a-bed,
 Shall think themselves accurs'd, they were not here;
 And hold their manhoods cheap, while any speaks,
 That fought with us upon ST. CRISPAN'S day."

Our two Saints appear to have been born at ROME, whence, A. D. 303, they travelled to Soissons, in France, to preach the doctrine of Christianity: though their efforts were but of short duration, RICTONARIUS, the governor of that place, having caused them to be beheaded immediately upon discovering the object of their pious endeavours. It is difficult to account for the origin of the Kentish tradition, that they were buried near Lydd, which is however the popular belief of that neighbourhood; and a heap of stones on the beach near a spot called STONES END, is to this day shewn as the place of their interment.

These holy men, while at Soissons, exercised the trade of SHOE-MAKERS, to avoid being chargeable to others for their maintenance; and from such cause, probably, they have been selected as the tutelar saints or patrons of that CRAFT. In an old romance, a prince of the name of CRISPIN is represented as having exercised the profession of a Shoe-maker, and thence is supposed to be

derived the expression, of the **GENTLE CRAFT**, as applied to that art ; while the vulgar application of the term **CRISPIN** to a shoe-maker, is unquestionably referable to the tutelar saint or patron of that profession.

However cruelly our brethren saints were used, succeeding generations were not forgetful of their meritorious endeavours and lamented fates. At Soissons, in particular, the site of their sufferings, many churches and religious houses were dedicated to them ; and it is worthy of notice, that in France as well as in this country, they were not only considered as the **PATRONS** of the **SHOE-MAKERS**, but that two societies were established bearing the titles of **FRERES CORDONNIERS**, **BROTHER SHOE-MAKERS**, the one under the protection of **St. CRISPIN**, the other of **St. CRISPIANUS** ; the produce of whose labours was paid into a common stock, to furnish necessities for the support of the monks of each society, and the surplus appropriated to the benefit of the poor.

Proclamation Of King George the Third.

(26TH OCTOBER.)

Immediately on the decease of the late King, **GEORGE** the Second, on the 25th of October,

1760, his present Majesty, as heir-apparent, ascended the throne, although, as shewn page 168, he was not crowned until the 22d of September, in the following year. On the day succeeding his Majesty's Accession, that important event was publicly PROCLAIMED; and the 25th of October the day of ACCESSION, the 26th of October when that circumstance was ANNOUNCED, and the 22nd of September when his Majesty and his Royal Consort were solemnly CROWNED, have ever since been held respectively as public holidays, or periods for rejoicing throughout the kingdom.

The following Table shews his Majesty's descent from EGBERT, the first Monarch of England, or of the united Anglo-Saxon nation; as well as from WILLIAM the First, surnamed the Conqueror.

PEDIGREE OF GEORGE THE THIRD,
IN A DIRECT LINE FROM PARENT TO CHILD.

Egbert, King of *England*.

|
Ethelwolph.

|
Alfred.

|
Edward the First, called *Edward* the Elder.

|
Edgar.

|
Ethelred.

|
Edmund the Second, called *Edmund Ironside*.

Edward, called *Edward the Out-law*, a private person, though son and heir to the last king.

Edgar Atheling likewise never enjoyed the crown :

Margaret his sister married *Malcolme* king of *Scotland*, by whom she had issue

Mathilda, the wife of *Henry the First*, son of *William the Norman*.

Maud empress of *Germany*, the wife of *Geoffrey Plantagenet*, earl of *Anjou*.

Henry the Second.

John.

Henry the Third.

Edward the First, *alias* the Fourth of that name.

Edward the Second, *alias* the Fifth of that name.

Edward the Third, *alias* the Sixth of that name.

Lyonel duke of *Clarence*, third son, died in the life-time of his father ; but his issue were afterwards true heirs to the crown.

Phillippa, his only daughter and heir, the wife of *Edmund Mortimer*, earl of *March*.

Roger Mortimer, earl of *March*.

Anne his daughter and heir, the wife of *Richard Plantagenet*, earl of *Cambridge*.

Richard Plantagenet, duke of *York*.

Edward the Fourth, *alias* the Seventh of that name.

Elizabeth his eldest daughter and co-heir, the wife of *Henry Tudor*, earl of *Richmond*, son of *Edmund Tudor*, sur-

named of *Hadham*, earl of *Richmond*, who was son of *Owen ap Meredith*, ap *Theodore*, *vulgo Tudor*, called the Seventh king of *England*.

Margaret, their eldest daughter, the wife of *James Stuart*, called *James the Fourth*, king of *Scotland*.

James the Fifth, king of *Scotland*.

Mary queen of *Scots*, the wife of *Henry Stuart*, duke of *Albanie* and earl of *Rothsey*; but before his marrying the queen, he was called lord *Darnley*, as being the eldest son of *Matthew*, earl of *Lenox*.

James the First, king of *Great Britain* and *Ireland*.

Elizabeth, daughter of *James the First*, married to *Frederick* elector *Palatine*, who was elected king of *Bohemia*.

Sophia, married to *Ernest Augustus*, duke of *Brunswick Lunenburg*, first elector of *Hanover*.

George the First.

George the Second.

Frederick Prince of *Wales*.

George the Third, of the *United Kingdom of Great Britain* and *Ireland*, now reigning, and whom God preserve!



St. Simon and St. Jude, Apostles.

(28TH OCTOBER.)

The two eminent Apostles, ST. SIMON and ST. JUDE, are *jointly* commemorated by the Church on this day ; as appears to have been the usage from the year 1091, when their feast was first instituted. From the concurrent testimony of most of the antient Fathers of the Church, there is every reason to conclude that THESE SAINTS, and ST. JAMES the Less, were brothers. That JUDE, was brother of JAMES the Less seems certain, and being the children of JOSEPH, the husband of the Virgin MARY by a former wife, they were, from that cause, also the reputed brothers of our Lord. "Is not this the carpenter's son ? Is not his mother called MARY ? and his *brethren James, and Joses and Simon and Judas ?*" MATT. xiii. 55. This connection with our Lord caused the earliest enemies of the Christian Faith to be particularly vindictive against the posterity of these Apostles ; and we learn from EUSEBIUS, that the tyrannical and cruel Emperor DOMITIAN caused the strictest search to be made after the descendents of DAVID, of whose predicted sovereignty he had become jealous. Upon this occasion, the GRAND-CHILDREN of ST. JUDE were brought before him, and strictly interrogated as to the KINGDOM OF CHRIST, and of its commencement ; but as the

spiritual Dominion of CHRIST was not the object of this Tyrant's dread, they were soon dismissed ; for in a *temporal* view he could perceive no danger from men possessing only 39 acres of earth between them, with hands hardened by labour, and backs bent with toil.

ST. SIMON, who, to distinguish him from SIMON-PETER, is called the *Canaanite*, and the *Zealot*, obtained the first surname from Cana, the place of his nativity, and the latter from his ardent and enthusiastic temper, which prompted him to the most impassioned exertions in propagating the doctrines of the Gospel : several of our esteemed ecclesiastical writers have derived both the terms Canaan and Zealot, or Zelotes, as he is styled by ST. LUKE, as springing from the same source ; but such conclusion seems to have been erroneously formed, from an accidental resemblance of the Hebrew word נָזִיר, which signifies fervent or ardent affections, to the Greek word *Kava*.

The only account we have of ST. SIMON in Holy Writ, is that of his election as one of the twelve Apostles by our Lord himself ; but there is ample reason to conclude it was at the nuptials of this Saint, that our Saviour vouchsafed to perform his first miracle, by changing the water into wine.

“ The modest water, aw’d by power divine,
Confess’d the God, and blush’d itself to wine.”

After having received the inestimable powers bestowed by the descent of the HOLY GHOST, ST. SIMON preached the apostolical mystery in Egypt, Cyrene, Africa, Libya, Mauritania, and Mesopotamia ; at which latter meeting with ST. JUDE, these Saints proceeded together into Persia, where they suffered martyrdom, as is generally supposed in the year of Grace 74.

The surnames of THADDÆUS, and LEBBÆUS, by which ST. JUDE is known, were given to him — THADDÆUS, to distinguish him from JUDE, or JUDAS the *Traitor*, as well as from the circumstance of that word, and JUDAS his proper name, both signifying praise — and LEBBÆUS, from *Lebba* in Galilee, to denote the place of his nativity ; for as it was from Galilee ALL the immediate followers of our Lord were selected, every thing that marked such local preference was appropriately attended to. “ And they,” — that is the multitude of every nation at Jerusalem, who were assembled together, after the HOLY GHOST had imparted to the Apostles the wonderful faculty of discoursing in languages before unknown to them — “ And they were all amazed, and marvelled, saying, one to another, ‘ Behold are not ALL these which speak GALILEANS ? And how hear we every man in our own tongue, wherein we were born ? ’ ”

ST. JUDE has left only one Epistle, which has been placed in the Sacred Canon as the last of those seven denominated Catholic, or general : it

contains a warm exhortation to the Christians, firmly to uphold and defend "the Faith once delivered to the Saints," and to oppose false teachers.

ST. SIMON is usually depicted as bearing a Saw ; and, generally, in the back ground of those pictures wherein he alone is drawn, is to be seen a person expiring on a cross. The Latins assert that both ST. SIMON and ST. JUDE suffered martyrdom by crucifixion ; and in token of that death the latter is represented bearing a cross, similar to the one used as the type of the death of ST. PHILIP ; but the transverse beam of that appropriated to ST. JUDE is downwards, whereas ST. PHILIP's is upwards. Why ST. SIMON has a Saw assigned to him, and ST. JUDE a Club, is now unknown.

It has excited some surprize that only one day should have been devoted by the church to the commemoration of both these Apostles ; but it may naturally be accounted for, by the circumstances of their common origin from the same parents, their union in the ministry, and from their having both fallen victims to idolatrous persecution at the same period.

All Saints.

(1ST NOVEMBER.)

ALL SAINTS, or ALL HALLOWS in the Protestant Church, is a day of general commemoration of all those Saints and Martyrs, in honour of whom individually, no particular day has been expressly assigned; and our Reformers seem to have been actuated by the purest motives in retaining this Festival, to avoid the imputation of irreverence to those holy persons, who had been held in veneration for ages, but from whose extraordinary numbers, the days of the year were found insufficient to admit of individual commemoration. The Collect, Epistle, and Gospel, selected for this occasion, are peculiarly appropriate; and afford convincing proof of the great abilities and piety of the eminent persons who composed our Liturgy.

The origin of this Festival is referred to the year 607, when PHOCAS, the Emperor, wrested the Pantheon from the Heathens, bestowing this splendid building, the most considerable of their temples at Rome, upon the Christians.—BONIFACE the Fourth consecrated it to the VIRGIN, *and all the SAINTS of both sexes*, by the name it now bears of ST. MARY LA ROTUNDA; preserving in this instance, perhaps a necessary, but appa-

rently an improper resemblance to the old Pagan dedication, which was to *CYBELE*, and, as its name—*PANTHEON*—imported, to *ALL the Gods*; and even retaining as the period of celebration, the 1st of May, on which was held the eminent heathen Feast of *CYBELLE*. This elegant building was erected by *AGRIPPA*, son-in-law to *AUGUSTUS*; is about 150 feet high, and of about the like breadth: Its present name of *Rotunda* was applied to it on account of its round figure.

In the year 835 *GREGORY* the Fourth, at the instance of *LOUIS le Debonaire*, altered the anniversary of this Feast from the 1st of May to the 1st November, where it has remained until this period; assigning, as the motive for such change, that as the harvest was then gathered in, less inconvenience would arise from the vast concourse of pious poor who resorted to Rome, for the purpose of joining in devotion at this solemn Festival: and it is worthy of remark, that in some parts of Scotland, this day is still kept as a "*HARVEST HOME REJOICING*," when bonfires are kindled, which are denominated "*HALLOW EVE Fires*," although in the Highlands they also retain the *BELTEIN*, or rural sacrifice, on the original day, or 1st May old style. In Ireland also (as shewn article Christmas) fires, bearing the title of *Beltein*, are kindled on the eve of *St. JOHN's Day*; as they were once generally in this kingdom.

All Souls.

(2D NOVEMBER,)

Is a festival celebrated by the Church of Rome, with a particular service relating to the souls supposed to be in Purgatory, though the reformed Churches have discontinued its observance.

ODILON, Abbot of Cluny, in the 9th century, first enjoined the ceremony of praying for the dead on this day in his own monastery; and the practice was partially adopted by other religious houses until the year 998, when it was established as a general festival throughout the western churches. To mark the pre-eminent importance of this festival, if it happened on a Sunday it was not postponed to the Monday, as was the case with other such solemnities, but kept on the Saturday, *in order that the Church might the sooner aid the suffering souls*; and, that the dead might have every benefit from the exertions of the living, the remembrance of this ordinance was kept up, by persons dressed in black, who went round the different towns, ringing a loud and dismal-toned bell at the corner of each street, every Sunday evening during the month; and, calling upon the inhabitants to remember the deceased, suffering the expiatory flames of Purgatory, and to join in prayer for the repose of their souls. This custom was general in

this Country until the Reformation was completely established; and Queen ELIZABETH was compelled to pass an Edict strictly forbidding "the superstitious ringing of Bells at Allhallowtide and at All Souls' day, with the two nights next before and after."

The practice of praying for the dead, and offering sacrifices at their tombs, is of very antient date. OVID, in the second book of his *Fasti*, ascribes the origin of the ceremony to ÆNEAS, whom he states to have offered gifts to the manes of his father, and thereby to have taught the people new rites; and VIRGIL favours this idea in his fifth book, thus elegantly translated by DRYDEN :

" ÆNEAS then advanc'd amidst the train,
By thousands follow'd through the flow'ry plain,
To great ANCHISES' tomb, which when he found,
He pour'd to BACCHUS on the hallow'd ground
Two bowls of sparkling wine, of milk two more,
And two, from offer'd bulls, of purple gore;
With roses then the sepulchre he strow'd,
And thus his father's ghost bespoke aloud."

The antient Romans held a festival, which began on the 21st, or, according to Ovid, on the 17th of February, called FERALIA, and lasted eleven days, during which period they imagined the ghosts were not only relieved from punishment, but suffered to wander round their tombs, and feast upon the luxuries their surviving friends provided for them: whether ODILON took the

idea from this heathen superstition, or from the circumstance ascribed by him, we must not presume to decide. In this country the former will most probably be considered the fact; while on the Continent, where faith in such legends is more implicit, the following record of his motive may be readily acceded to:

“The memorie of the departye of al Crysten soules is stablysshed to be solemynised in the Chirche on this day, to thende that they may have generall ayde and comforte, where as they may have non specpalle. And Peter Dampens saith, that in Cecyll, in the yle of Bulcan, Saynt Odylle herd the voyces and the howlings of deuples whiche complayned strongly by cause that the sowles of them that were deed were taken awaye fro their handes, by almeses and by prayers. And therfor he ordeyned that the feste and remembrance of them that ben departed oute of this world, shold be made and holden in al monasteryes, the day after the feste of al holowen; the whiche thyng was approued after of al helpe Chirche.”

Among other ceremonies it was commanded that the sacrifice of the mass should be offered for the repose of the souls of the defunct; and to forward that object, requiems were chaunted with due solemnity in every church, in pious expectation of relief to these departed spirits. Various tenures were held by services to be performed on this day, among which may be noticed that of Congeston in Leicestershire, where THOMAS WYCHARD re-

tained land *in capite*, for saying, not only on this festival, but daily, five Pater-nosters and five Ave-Marias, for the souls of the King's progenitors, and for the souls of all the faithful departed. In the Romish church these ceremonies are yet deemed effectual: but it is incumbent upon those who wish for intercession for the release of the souls of their departed friends, to afford some substantial proof of their ardour, by money, or other valuable consideration. The suffering soul once released, it is understood, cannot again be doomed to suffering; and there are instances, well authenticated, where advantage has been taken of that circumstance: the DUKE of OSSUNA, when ambassador at Rome for the King of Spain during the pontificate of INNOCENT XI. was supplicated for charity by a mendicant friar; "Put a pistole in this plate, my Lord," said the friar, "and you shall release that soul from purgatory for which you design it." The Duke complied, and was soon assured that his charity *had been effective*. "Say you so, holy man?" replied his Grace, "then I shall take back my money for a future occasion, as you cannot, nor would you, I am confident, if you were capable, again condemn the poor soul to its former endurances." The Duke, however, was more celebrated for his ready wit than for being a good papist; and no doubt designed to express his contempt and abhorrence of the futile and prophane assumption of the possibility of subverting the justice, or heightening the mercy

of the Almighty. FREDERICK the Great of Prussia, like the Duke of Ossuna, was also more conspicuous for brilliancy of talent than for attachment to the Roman faith, or indeed to any other religious establishment: desirous of recovering the revenues of one of his forests, from a monastery long in their receipt, he demanded of the Principal, upon what authority such sums were diverted from his own coffers, and was instantly informed that the income had been given in consideration of the engagement of the holy brotherhood, daily to say masses for the repose of the soul of one of his Majesty's ancestors. "How much longer," said Frederick, with evident vexation, "will that holy work continue requisite?" "Sire," said the wary prior, "it is not possible for me to speak of the *precise time*; but when it shall have been effected, I shall instantly dispatch a courier to inform your Majesty."

This species of superstition was formerly carried to a great extent in this country, as well as on the Continent, where it yet continues; but it must in justice be admitted, that no inconsiderable portion of the monastic revenues, thus and similarly obtained, was appropriated to works of charity and hospitality: multitudes were daily fed at the gates of the religious houses, which it must be recollected, were the sole refuge of the indigent, as POOR LAWS were unknown in this country, until after the Reformation. Such indeed was the inconvenience produced by the necessities of

the poor, after the dissolution of religious houses, in the reign of HENRY the Eighth, that his daughter ELIZABETH was constrained to introduce that system of parochial relief for the poor and destitute, which obtains in England to this day.

In various parts of England the remembrance of monastic customs is still preserved by giving SOUL MASS or OATEN CAKES to the poor neighbours, conformably to what was once the general usage, particularly in Lancashire, Yorkshire, Herefordshire, &c. when by way of expressing gratitude, the receivers of this liberality offered the following homely benediction :

“ God have your *soul*,
Bones and all ;”

bearing more the appearance, in these enlightened days, of rustic scoff, than of thankfulness. This species of ridicule is, however, not unfrequent with the commonalty : even in Spain, where superstition held its utmost sway, the vulgar proverb, of defunct persons having “ *left their souls their heirs*,” is evidently designed as a satire upon the rapacity of the catholic clergy, whose influence was but too successfully exerted in the dying moments of sinners, to induce them to leave their fortunes to religious houses, to the exclusion of their relatives, on the assurance of having the prayers of the church for releasing their souls from Purgatory.

King William landed; or The Glorious Revolution.

(4TH NOVEMBER.)

By a strange mistake, our almanacs have generally recorded the important circumstance of the *landing* of the Prince of Orange, afterwards King WILLIAM the Third, as having happened on the 4th, instead of the 5th of this month; the latter of which appears, by the concurring testimony of all historians, to have been the day when that great man actually first set foot on this island, at Torbay, in Devonshire. At what time this error first arose cannot, perhaps, be accurately ascertained, nor is it indeed of much importance; though as an error, it were desirable that it should be rectified, to obviate the glaring absurdity of an existing variance between our almanacs, and the historical accounts of that important epoch.

WILLIAM the Third was not only born on the 4th of November 1650, but was married to the Princess MARY, the eldest daughter of the Duke of York, afterwards JAMES the Second, on the 4th of November 1677: the *fourth* day of November, therefore, during the reign of that monarch, was distinguished by the almanacs of the period thus—

“ King WILLIAM the Third *born*.”

In like manner as those of the present time mark the 4th of June as the natal day of our much-loved sovereign GEORGE the Third.

At the decease of WILLIAM, the day of his birth was of course discontinued as a holiday; but the important benefits derived to the nation by the accession of WILLIAM, soon after, however, occasioned a re-introduction of the name of that monarch into the almanac; and “ King WILLIAM LANDED,” instead of the former words, “ King WILLIAM born,” has ever since marked, though erroneously, the 4th of November as one of the most momentous epochs in the annals of this kingdom,—the great and “ glorious Revolution.”

It is to be remarked, that although our almanacs have generally expressed that WILLIAM LANDED on the 4th of November, there have been some exceptions to that rule, both in the almanacs of the early part of the last century, and in some of recent years; yet as these have merely stated “ King WILLIAM *born* on the *fourth*,” they are likewise erroneous by noting for celebration the nativity of that monarch, instead of the day of his landing, which took place on the *fifth*; an evident impropriety, as the commemoration of the natal day of a deceased monarch is superfluous.

Gunpowder Plot.

(5TH NOVEMBER.)

"We are now to relate," says the elegant and learned HUME, "an event, one of the most memorable that history has conveyed to posterity, and containing at once a singular proof both of the strength and weakness of the human mind; its evident departure from morals, and most steady attachment to religious principle. It is the GUNPOWDER TREASON of which I speak, a fact as certain as it appears incredible."

This execrable plot, which was to have been carried into effect on the meeting of Parliament in the year 1605, was providentially discovered on the 5th of November; from which time the return of that day has been kept as a holiday, and day of grateful thanksgiving, for that providential deliverance. Even the courts of law are restrained, by act of Parliament, from proceeding in the morning of this festival, in order that the Judges in their robes may attend the service of the church appropriated to that solemn occasion.

GUIDO FAWKES, the miscreant who was to have set fire to the train, was executed in Old Palace Yard, Westminster, January 1606, and he has been annually burnt in effigy from that period: with him were likewise executed THO-

MAS WINTER, AMBROSE ROCKWOOD, and ROBERT KIES, who had wrought with him in the repository of the gunpowder. On the day previous to their punishment, Sir EVERARD DIGBY, ROBERT WINTER, JOHN GRANT, and THOMAS BATES, were executed in St. PAUL's church-yard. From the confessions of some of the conspirators, particularly of ROBERT WINTER, it appears that in the reign of ELIZABETH, about four years prior to this diabolical plot, the Catholics, enraged at the undeviating preference displayed by the Queen for the Reformed church, had meditated some great effort to re-establish Popery in England. ROBERT WINTER had, for this purpose, been deputed by OSWALD TERMOND, alias GREENWELL, a Jesuit, HENRY GARNET, the superior of that society in England, ROBERT CATESBY, and FRANCIS FRESHAM, two English gentlemen, to proceed privately to Spain, with a proposal that an army should be sent to England, *with which*, these persons assured PHILIP, the then Spanish monarch, *all the Catholics would instantly co-operate*. Whether this original design would have been attempted, must ever remain in doubt, though it be well confirmed that, through the mediation of ARTHUR CRESWELL, a Jesuit resident in Spain, PETRUS FRACESA, the King's Secretary, and FRANCISCUS SANDOVALLIUS Duke of Lerma, the affair was encouraged by PHILIP; and that ROBERT WINTER, upon some assurances he had received, returned to England, to communicate with CATESBY and the other villains.

mies in one common ruin. Happily, they are all assembled on the first meeting of Parliament, and afford us the opportunity of glorious and useful vengeance. Great preparations will not be requisite. A few of us combining, may run a mine below the hall in which they met; and choosing the very moment when the King harangues both Houses, consign over to destruction these determined foes to all piety and religion. Meanwhile, we ourselves standing aloof, safe, and unsuspected, shall triumph in being the instruments of divine wrath, and shall behold with pleasure those sacrilegious walls, in which were passed the edicts for proscribing our church, and butchering our children, tossed into a thousand fragments; while their impious inhabitants, meditating, perhaps, still new persecutions against us, pass from flames above to flames below, there for ever to endure the torments due to their offences. **PIERCY** was charmed with this project of **CATESBY**; and they agreed to communicate the matter to a few more, and among the rest to **THOMAS WINTER**, whom they sent over to Flanders in quest of **FAWKES**, an officer in the Spanish service, with whose zeal and courage they all were thoroughly acquainted. When they enlisted any new conspirator, in order to bind him to secrecy, they always, together with an oath, employed the Communion, the most sacred rite of their religion. And it is remarkable, that no one of these pious devotees ever entertained the least compunction

with regard to the cruel massacre which they projected, of whatever was great and eminent in the nation. Some of them only were startled by the reflection, that of necessity many Catholics must be present, as spectators or attendants on the King, or as having seats in the house of Peers: But TESMOND, a Jesuit, and GARNET, Superior of that order in England, removed these scruples, and shewed them how the interests of Religion required that the innocent should here be sacrificed with the guilty. All this passed in the Spring and Summer of the year 1604, when the conspirators hired a house in PIERCY's name, adjoining to the one in which the Parliament was to assemble: towards the end of that year they began their operations. That they might be less interrupted, and give less suspicion to the neighbourhood, they carried in store of provision with them, and never desisted from their labour. Obstinate in their purpose, and confirmed by passion, by principle, and by mutual exhortation, they little feared death in comparison of a disappointment; and having provided arms, together with the instruments of their labour, they resolved there to perish in case of a discovery. Their perseverance advanced the work, and they soon pierced the wall, though three yards in thickness: but on approaching the other side, they were somewhat startled at hearing a noise, which they knew not how to account for. Upon inquiry they found, that it came from the vault

below the House of Lords; that a magazine of coals had been kept there; and that, as the coals were selling off, the vault would be let to the highest bidder. The opportunity was immediately seized; the place hired by **PIERCY**; thirty-six barrels of powder lodged in it; the whole covered up with faggots and billets; the doors of the cellar boldly flung open, and every body admitted as if it contained nothing dangerous."

"Confident of success, they now began to look forward, and to plan the remaining part of their projects. The King, the Queen, Prince **HENRY**, were all expected to be present at the opening of the Parliament. The Duke by reason of his tender age, would be absent: and it was resolved that **PIERCY** should seize him, or assassinate him. The Princess **ELIZABETH**, a child likewise, was kept at lord **HARRINGTON**'s house, at Warwickshire; and Sir **EVERARD DIGBY**, **ROOKWOOD**, and **GRANT**, being let into the conspiracy, engaged to assemble their friends, on pretence of a hunting-match, and seizing that Princess, immediately to proclaim her Queen. So transported were they with rage against their adversaries, and so charmed with the prospect of revenge, that they forgot all care of their own safety; and trusting to the general confusion which must result from so unexpected a blow, they foresaw not that the fury of the people, now unrestrained by any authority, must have turned against them, and would probably have satiated itself by an universal massacre of the Catholics."

“ The day, so long wished-for, now approached, on which the Parliament was appointed to assemble. The dreadful secret, though communicated to above twenty persons, had been religiously kept during the space of near a year and a half. No remorse, no pity, no fear of punishment, no hope of reward had, as yet, induced any one conspirator either to abandon the enterprise, or make a discovery of it. The holy fury had extinguished in their breast every other motive ; and it was an indiscretion at last, proceeding chiefly from these very bigoted prejudices and partialities, which saved the nation.”

“ Ten days before the meeting of Parliament, Lord MONTEAGLE *, a Catholic, son to Lord MORLEY, received the following letter, which had been delivered to his servant by an unknown hand : —

‘ My Lord,—Out of the love I bear to some of your friends, I have a care of your preservation ; therefore, I would advise you, as you tender your life, to devise some excuse to shift off your attendance at this Parliament. For God and man have concurred to punish the wickedness of this time. And think not slightly of this

* The House where this letter was sent to Lord MONTEAGLE, is yet in part standing, and bears his name. It is situated in Monteagle Close, Southwark, and has been for some time the residence of a Cooper, who has converted what ground still remains attached to it, to the purposes of his profession.

advertisement ; but retire yourself into your country, where you may expect the event in safety ; for, though there be no appearance of any stir, yet, I say, they will receive a terrible blow this Parliament, and yet they shall not see who hurts them. This counsel is not to be contemned, because it may do you good, and can do you no harm : for the danger is past as soon as you have burned the letter. And I hope God will give you grace to make good use of it, unto whose holy protection I commend you.'

“ MONTEAGLE knew not what to make of this letter ; and though inclined to think it a foolish attempt to frighten and ridicule him, he judged it safest to carry it to Lord SALISBURY, Secretary of State. Though Salisbury, too, was inclined to pay little attention to it, he thought proper to lay it before the King, who came to town a few days after. To the King it appeared not so light a matter ; and from the serious earnest style of the letter, he conjectured, that it implied something dangerous and important. A *terrible blow*, and yet *the authors concealed* ; a danger *so sudden*, and yet *so great* ; these circumstances seemed all to denote some contrivance by gunpowder, and it was thought advisable to inspect all the vaults below the Houses of Parliament. This care belonged to the Earl of SUFFOLK, Lord Chamberlain, who purposely delayed the search till the day before the meeting of Parliament. He remarked those great

piles of wood and faggots which lay in the vault under the Upper House; and he cast his eye upon FAWKES, who stood in a dark corner, and passed himself for PIERCY's servant. —That daring and determined courage which so much distinguished this conspirator, even among those heroes in villainy, was fully painted in his countenance, and was not passed unnoticed by the Chamberlain. Such a quantity also of fuel for the use of one who lived so little in town as PIERCY, appeared a little extraordinary; and upon comparing all circumstances, it was resolved that a more thorough inspection should be made. About midnight Sir THOMAS KNEVET, a Justice of the Peace, was sent with proper attendants; and before the door of the vault finding FAWKES, who had just finished all his preparations, he immediately seized him, and turning over the faggots, discovered the powder. The matches, and every thing proper for setting fire to the train, were taken in FAWKES's pocket, who finding his guilt now apparent, and seeing no refuge but in boldness and despair, expressed the utmost regret, that he had lost the opportunity of firing the powder at once, and of sweetening his own death by that of his enemies. Before the Council he displayed the same intrepid firmness, mixed even with scorn and disdain; refusing to discover his accomplices, and shewing no concern but for the failure of the enterprize. This obstinacy lasted two or three days: but being con-

fined to the Tower, left to reflect on his guilt and danger, and the rack being just shewn to him, his courage, fatigued with so long an effort, and unsupported by hope or society, at last failed him, and he made a full discovery of all the conspirators."

"CATESBY, PIERCY, and the other criminals who were in London, though they had heard of the alarm taken at a letter sent to MONTEAGLE; though they had heard of the Chamberlain's search; yet were resolved to persist to the utmost, and never abandon their hopes of success: but at last, hearing that FAWKES was arrested, they hurried down to Warwickshire, where Sir EVERARD DIGBY, thinking himself assured that success had attended his confederates, was already in arms, in order to seize the Princess ELIZABETH. She had escaped into Coventry, and they were obliged to put themselves on their defence against the country, who were raised from all quarters, and armed by the Sheriff. The conspirators, with all their attendants, never exceeded the number of eighty persons; and being surrounded on every side, could no longer entertain hopes either of prevailing or escaping. Having therefore confessed themselves, and received absolution, they boldly prepared for death, and resolved to sell their lives as dear as possible to the assailants: but even this miserable consolation was denied them: some of their powder took fire, and disabled them for defence. The people rushed in

upon them; **PIERCY** and **CATESBY** were killed by one shot; **DIGBY**, **ROOKWOOD**, **WINTER**, and others, being taken prisoners, were tried, confessed their guilt, and died, as well as **GARNET**, by the hands of the executioner. Notwithstanding this horrid crime, the bigoted Catholics were so devoted to **GARNET**, that they fancied miracles to be wrought by his blood, and in Spain he was regarded as a martyr."

"Neither had the desperate fortune of the conspirators urged them to this enterprise, nor had the former profligacy of their lives prepared them for so great a crime. Before that audacious attempt, their conduct seems, in general, to be liable to no reproach. **CATESBY**'s character had entitled him to such regard, that **ROOKWOOD** and **DIGBY** were seduced by their implicit trust in his judgment; and they declared, that from the motive alone of friendship to him, they were ready, on any occasion, to have sacrificed their lives. **DIGBY** himself was as highly esteemed and beloved as any man in England, and he had been particularly honoured with the good opinion of **Queen ELIZABETH**. It was bigoted zeal alone, the most absurd of prejudices masqued with reason, the most criminal of passions covered with the appearance of duty, which seduced them into measures that were fatal to themselves, and had so nearly proved fatal to their country."

The Princess **ELIZABETH** alone, it would appear, was to escape the premeditated destruction,

and to be educated in the ROMAN CATHOLIC FAITH, *which it was intended again should form the ESTABLISHED RELIGION OF THIS COUNTRY.* The wonderful interposition of Providence happily frustrated the black design; and we have to contemplate with gratitude, that the Protestant cause has been placed on a basis proportionably strong, to the very efforts that were made for its annihilation. Before that dreadful effort, a too lenient feeling among many of the Reformed rendered them improperly secure against the violence of their adversaries; but awakened to a sense of danger, they united in endeavours they were before unmindful of, however imperiously requisite: and it is a remarkable fact, that the PRESENT ROYAL FAMILY, who are descendants of the Princess ELIZABETH, *were called to the throne for the preservation of the Protestant Religion,* which she was wholly to have suppressed; while the descendants of the male branch of her august family, who were to have been sacrificed as Protestants, have been excluded from their otherwise natural right, because attached to the opposite tenets!

Besides the persons already enumerated, the following names have been handed down to posterity, as accessaries in the guilt of this detested plot, viz.

Pope INNOCENT XI. ;

Cardinal HOWARD ;

JOHANNES PAULUS DE OLIVA, General of the
Jesuits at Rome;

PEDRO JERONYMO DE CORDUBA, Provincial of
 the Jesuits in New Castile ;
LA CHAISE, Confessor to **LEWIS XIV.** the Pro-
 vincial of the Jesuits in England ;
 The Benedictine Monks of the Savoy ;
 The Jesuits and Seminary Priests in England,
 who were then in number about 1800 ;
 The Lords **PETRE**,
 POWIS,
 BELLASIS,
 ARUNDEL, of Wardour,
 STAFFORD,
 and several other persons of quality.

Saint Leonard.

(6TH NOVEMBER.)

LEONARD, or rather **LIENARD**, was a French nobleman of considerable rank and importance in the court of **CLOVIS I.** He was early converted to the Christian faith by **ST. REMIGIUS**, a brief account of whose history we have recorded p. 197. and he appears, like that good man, to have possessed, in an eminent degree, every sentiment of Christian piety. To avoid the importunities of his Royal Master, who strove to induce him to return to the high offices he had quitted in the

state, St. Lienard retired to the monastery of Miey, or Mesmin, where he took the religious habit, and devoted himself wholly to study and divine meditation. Thence he travelled through Berry, successfully preaching the Gospel; and at length settled in a forest about four leagues from Limoges, where he erected a small Oratory, which in subsequent times became the flourishing Monastery of Noblat, or St Leonard le Noblat. CLOVIS, who much esteemed this Saint, is stated to have granted him the extraordinary privilege of releasing from prison, all such persons as he might deem worthy of that lenity. Hence he became the peculiar PATRON OF CAPTIVES, who, if we are to credit his monkish historians, invoked him with such miraculous success, that the sole mention of his name in prayer was found sufficient to break their fetters, and throw open the gates of their prisons. ST. LIENARD died in the year 500, and although we have to lament that his history has been tarnished by fiction, there is to be selected from it a sufficiency of truth to afford him a real character for sanctity and virtue, and a claim to a respectful remembrance; which, no doubt, induced the Reformers to retain his name in our Calendar, though discontinued as a day of obligation.

Lord Mayor's-day.

(9TH NOVEMBER.)

OUR Almanacs style this the "LORD MAYOR'S DAY," in allusion to its being the period when the Chief Magistrate elect of the city of London, annually enters upon his high and important office. Before the alteration of style in 1752, this Anniversary was held on the 29th of October.

While the Romans held their dominion over this country, London was governed by a PRÆFECT, but, during the time of the Saxons, this city, like other maritime towns, was under the guardianship of a PORTREVE, PORTGREVE, or PORTGRAVE, synonymous terms, each expressive of his being the *Geref*, or Governor, of a *Port* or *Town*, adjoining to, or having a direct communication with, the sea—as SHIRE-REEVE, whence our term Sheriff, was the *Geref*, or Governor of a *Shire* or County. WILLIAM THE NORMAN, in the year 1067, granted the FIRST CHARTER to the PORTREVE and BURGESSES of the metropolis, in conjunction with the Bishop of London, namely, "William the king, friendly salutes William Bishop, and Godfrey the Portreve, and all the Burgesses within London, both French and English; and I declare, that I grant you to be all law-worthy, as you were in the days of King Edward: and I grant that every child shall be his father's heir, after his father's days; and I will not suffer any person to do you wrong. God keep you!"

RICHARD I. changed the title of the magistracy to BAILIFF; and ordained, that *two* officers, with conjoint power, should, by that appellation, preside over the city.

In the year 1209, King JOHN altered this title to MAYOR, derived, according to some, from the Latin *Major*, greater, in reference to his pre-eminence as a magistrate within his jurisdiction; or, as others affirm, from the *British* MEYR, antiently the honorary distinction of the chief civil officer among the Burgesses, from the *British* word MIRET, signifying CUSTODIRE, to keep and preserve the peace, &c. But the old French title of MAIRE, such as "MAIRE DU PALAIS," one of the antient great officers of France, offers a more probable and more natural etymology. JOHN also made the Bailiff of Norwich a Mayor; and during subsequent reigns the whole of the other corporate towns followed that regulation.

HENRY FITZALWYN was the first *elected* to the dignity of Mayor of London, and continued in it until the year 1212, when he died, and was buried in the priory of the Holy Trinity, Aldgate. He was one of the Bailiffs at the time he was nominated Mayor, and held those offices for upwards of twenty-four years successively.

Until the 9th of May, 1214, the office of Chief Magistrate of London was *held for life*.—JOHN, by *Letters Patent* bearing that date, granted permission for the Mayor to be chosen *annually*, but required that he should take his corporal

OATH for the due execution of his trust, in the Royal Presence, or otherwise in that of the King's justices. **HENRY III.** by two charters, confirmed this regulation, and stipulated that the oath of the Mayor should be taken before the Barons of the Exchequer, in all cases when the King should chuse not to be present; and **EDWARD I.** by a further charter, granted the privilege of the oath being taken before the Constable of the Tower, when neither the King, nor those Barons, were in London or Westminster. At present, the oath is administered before the full Court of the Barons of the Exchequer, as his Majesty's representatives upon the occasion.

The distinguishing honorary title of **LORD**, which is prefixed to the dignity of **MAYOR** of London, is universally agreed to have been first annexed to that office by **RICHARD II.** in the year 1381, upon occasion of the suppression of the dreadful insurrection under **JOHN, alias WALTER, HILLARD**, — commonly called **WAT TYLER**, or **WAT the TYLER**, from his profession, — and **JACK STRAWE**. The general testimony tends also to prove that **WILLIAM WALWORTH** was mayor at that period, though some persons have, with no small ingenuity, disputed the fact: It is past doubt, however, that Walworth and three Aldermen, **JOHN PHILPOT**, **NICHOLAS BREMBRE**, and **ROBERT LAUND**, were *knighted* by the King at Smithfield; and it is equally certain, though

tried to be controverted, that the DAGGER was added to the CITY ARMS, as a compliment to the gallantry of the intrepid WALWORTH, who, with his mace of office, struck the ruffian from his horse, and with his dagger instantly dispatched him. Yet, whether the spirited Mayor slew Tyler or Strawe, has been a matter of some doubt, though there seems but little reason to dispute the generally-received opinion, that the former was the rebel who was slain upon the spot. FABIAN *states Strawe to have been the person*, and from him is to be traced the origin of that error, which was much strengthened by paintings of Sir William Walworth having inscriptions on them to that effect: on the frame of one of these paintings, formerly in the possession of the Earl of Leicester, who died 1743, was the following inscription:

“ This . is . the . pictor . of . Sir . Wilham . Walworth .
Knpyht .

That . kynde . Iake . Strawe . the . Rebell . in . kynge
Ryechard's . sight .”

Jack Strawe, however, was *executed*; and his confession at the gallows may be found in STOWE'S Annals, &c.

London and York are the only cities in England whose chief magistrates are denominated LORD MAYORS; the consorts of both likewise are LADY MAYORESSSES, or their daughters, if they have not wives, or other persons named by the magistrate, in case they have not either.—The

titles of the magistrates cease with the year of their office, as does that of the Mayoress of London, while the Mayoress of York is ever after called a **LADY**, and consequently, according to etiquette, ranks higher than the wife of either a Bishop, or Archbishop; for although these Prelates are Peers of the Realm, their consorts do not receive any title from that circumstance (See Vol. I, p. 385.), even during the time they hold those high dignities, and of course cannot confer any right to such honorary distinction, to their widows when they die: yet the Archbishop of Canterbury takes precedence of all Dukes, not of the Blood Royal; and, as a token of such high dignity, has the mitre in his arms placed in a ducal coronet; while the whole of the Bishops sit in the house of Lords, in right of succession to certain BARONIES annexed, or supposed to be annexed, to their Episcopal Lands: upon which territorial right alone all Barons, the most antient title of our Nobility, formerly were summoned to Parliament.

The **LORD MAYOR** of London acts as **CHIEF BUTLER** at a coronation, and in that capacity serves the Sovereign with a CUP of wine. How long this has been the custom no where appears: but it must have been of very early introduction; as in 1189, at the coronation of **RICHARD** the First, the **BAILIFF** claimed, and exercised that right, by prescription, and it would seem to have arisen from the antient jocund **Waeshæil Bowl**. (See **Waeshael Bowl**, &c. article Christmas Day.)

In such respect is the office of Lord Mayor held, that our Monarchs attended their festive meetings: Sir HENRY PICARD, in 1356, had the honour to entertain EDWARD King of ENGLAND, JOHN King of FRANCE, DAVID King of SCOTLAND, the KING of CYPRES, and the renowned EDWARD, surnamed the BLACK PRINCE. Our *present* most gracious SOVEREIGN, and his Royal CONSORT,—with all the Royal Family,—dined with SIR SAMUEL FLUDYER, on the first Lord Mayor's day after their Coronation, in compliance with long established usage.

The LORD MAYOR OF LONDON is, by right of that high station, one of the principal officers in the kingdom on all great national occasions; and on the demise of the King, sits in the Privy Council accordingly: when JAMES THE FIRST was invited to take possession of the Throne of England, ROBERT LEE, who was the Lord Mayor at the time, signed *before* either of the great officers of State, and the Nobility; to which many other similar instances might be added.—Even so recently as the 20th of July, 1813, when the GRAND NATIONAL FETE was held, in honour of the glorious services of the Army in the Peninsula, “THE RIGHT HONOURABLE THE LORD MAYOR,” appeared in all the Circulars upon that memorable occasion, the *First* on the List of Stewards; next to him HIS GRACE THE DUKE OF MONTROSE, K. G. and the rest of the Stewards according to their respective ranks.

Under the article 1st of April, vol. I. page 299, an explanation is given of the office of JESTER, or licensed FOOL, formerly held at Court, as well as in the establishments of our principal nobility and others. The *last* of these buffoons that appears to have been attached to the Court, was Killigrew, who was so considerable a favourite with CHARLES the Second, that he was enabled to prompt that Monarch to a proper energy of action, after all other efforts had failed.—When the Dutch began to intrude upon our trade, and even dared to insult our flag, frequent appeals were made to CHARLES, to suppress those daring outrages; but neither memorials nor remonstrances had effect: Killigrew, however, who well knew the bias of his master's temper, resolved to try his powers; dressing himself accordingly, in a travelling suit, with boots, spurs, &c. he one day passed, in apparent haste, through the apartment where the King was sitting. "Stop," said CHARLES, "where go you in such speed?" "To hell, please your Majesty," answered the Jester, "to fetch the late Protector; *he*, with all his crimes, respected the honour of England, and will not fail to chastise the Dutch."—The CITY JESTERS were continued to a later period, and "The Lord Mayor's Fool, who likes every thing that is good," is yet a common expression to denote a person who is found to possess a greater knowledge than is commonly attributed to him.

About the commencement of the last century, one of these merry fellows “jumped into a custard,” for the entertainment of the assembled citizens; but whether the custard would have been better relished without such joke, or from what other cause, no similar feats appear to have been since practised.

Saint Martin.

(11TH NOVEMBER.)

MARTIN, the son of a Roman military tribune, was born at Sabaria, in Pannonia, now called Hungary, about the year 316. From his infancy he was remarkable for meekness, and all the milder virtues; yet was he obliged, at an early age, to carry arms, however opposite to his cast of character. At the gate of Amiens he is said to have divided his coat with a poor naked wretch who was perishing with cold; and to this act of Charity are added some circumstances which, however they might accord with the credulity of the age in which St. MARTIN lived, will not find many believers in the present time. At length quitting the military profession, he retired into solitude, from which he was withdrawn by St. HILARY, Bishop of Poitiers, who is alleged to have bestowed upon him the miraculous power of casting out devils.—When St. HILARY re-

turned from banishment, to which he had been condemned, MARTIN settled in the neighbourhood of Poictiers; and was afterwards elected Bishop of Tours, in the year 374. The zeal and piety he displayed in this office were most exemplary: He converted the whole of his diocese to the Christian Faith, levelling the temples of the Heathens with the ground, and erecting, in their stead, Churches for the worship of the true God. The Emperor VALENTINIAN, and even the tyrant MAXIMUS, treated him with respect and honour; and he continued in his Bishoprick, universally beloved and esteemed, until the year 400, when he departed this life of probation, at the advanced age of 84.

From the extensive success of his pious endeavours to overthrow idolatry, MARTIN has been styled the APOSTLE OF THE GAULS; and being the *first confessor* to whom the Latin Church offered public prayers, he is distinguished as *the FATHER* of that Church: From his original profession, he is also frequently denominated the MILITARY SAINT; and in reference to that latter title, his helmet was formerly borne by the French in their wars, as an incitement to courage.

His Festival was instituted A. D. 650, according to most, and A. D. 812, according to other authors; and his Anniversary is still one of the FOUR CROSS QUARTER DAYS, which, joined to his unblemished reputation for every Christian virtue, no doubt operated upon the Reformers in

retaining his Feast in our Calendar : as, out of still greater respect, it has also that of his translation on the 4th July. So early as the year 677, the Church dedicated to St. Martin at Ludgate was erected, and besides that, six other Churches have been dedicated to him in London and Westminster—namely *ST. MARTIN'S Ironmonger Lane, Orgars, Outwich, Vintry, le Grande, and in the Fields.*

This day is still called in law, *MARTINMAS*; from which it has been corrupted to *Martle*, or *Martlemass*. Formerly the Feast of this Saint was denominated *Martinalia*, and was held with much festivity, in close resemblance to the *VINALIA* of the Romans, which had been instituted in honour of Jupiter and Venus. *ST. MARTIN* is the reputed Patron of the *VINTNERS COMPANY*, London, and the number of Statues, Paintings, &c. displayed in the Hall, on the outside walls, &c. strongly denote the consideration in which he has been held. Of the rites upon many other of the Roman Catholic Festivals, retained in our Calendar, much argument has been found necessary, to shew that they originated from a close imitation of antient Pagan superstition, though strenuously denied by writers of the Catholic persuasion. The old calendars of that Church, however, unequivocally avow the *MARTINALIA* to have had such foundation, by expressly stating, in its order of the day, “The *Martinalia*, a genial Feast; wines are tasted of, and drawn from the lees; Bacchus in the figure

of MARTIN." While it generally obtained the title of the *Second Bacchanal*, among old ecclesiastical writers :

" Altera Martinus dein Bacchanalia præbet ;
Quem colit anseribus populus multoque Lyæo."

THOMAS NAOGEORGUS, De Regno Pont.

Thus translated by BARNABE GOOGE :

" To bells cheare yet once again both Martin more
encline [and wine."

Whom all the people worshippeth with roasted geese

The allusion to Geese in this quotation tends to corroborate that Martinmass was the favourite period on the Continent for feasting on those Birds : and there are passages of a yet more direct nature in NAOGEORGUS, MORESIN, and other authorities.

The antient Gauls had such a high veneration for St. MARTIN, that they, for a considerable period, reckoned their years from the day of his death.

Saint Britius.

(13TH NOVEMBER.)

BRITIUS, or BRICE, was a native of Tours, and educated under St. MARTIN, who appears to have had an untractable pupil. The early part of the life of BRITIUS was so far from being marked by

extraordinary attachment to monastic duties, that he contemned the instructions and admonitions of his tutor, whom he treated as a "doating old man;" and cherished a passion for worldly possessions ill becoming that holy function for which he was intended, giving way to pride and sloth, to an excess that called forth the severe rebukes of his preceptor, whose counsel, however, at length brought him to reflection, and wrought in him sincere contrition.—ST. MARTIN freely forgave him, but "prophesied that his youthful folly and contumacy would be visited by many severe afflictions, when he should become a BISHOP, which he *foresaw* would one day be the case." In 399 the latter part of the *prophecy* was fulfilled by the election of BRITTIUS to the see of Tours, which had become vacant by the decease of his pious master; and it is probable that his Festival was placed next in succession to that of ST. MARTIN, on account of his succeeding the latter in his Bishoprick. He enjoyed this dignity with a reputation for great sanctity during 33 years, "when in *fulfilment* of the prophecy of ST. MARTIN, slanders were spread abroad concerning him, and, among other offences, he was accused of incontinence with his laundress, who had given birth to an infant." The people, enraged at so shameful an aberration from the path of virtue in a Bishop, would have put him to death; but, say his legends, "he adjured the infant when only 30 days old, in the name of Jesus the

blessed child and son of the living God, that he would declare the truth; and the child plainly and audibly testified that *he* was not his father."

This miracle failed, however, in its effect, and was wholly attributed to sorcery: whereupon the Saint had recourse to the FIERY ORDEAL, by which he hoped to make the truth manifest, and establish his innocence: he accordingly carried, unhurt, burning coals in his lap to the shrine of ST. MARTIN, "to shew that he was as free from guilt as his garments were from injury." This success being also attributed to his intimacy with the powers of darkness, he was expelled the city, and forced to retire for seven years, at the expiration of which time, "by persevering under the direction of the Roman Pontiff, in an holy zeal," he was recalled through the influence of the Pope, and restored to his dignities, which he enjoyed without molestation until his death, which happened in the year 444.

BRITIUS appears to have been *one of the first* that submitted to the FIERY ORDEAL; though not *the* first, as some authors have asserted. This mode of trial, and the other ordeals subsequently introduced, were called by our Saxon ancestors, who adopted them from the northern nations, DEI JUDICIUM, or the Judgment of God, the accused party being considered as appealing to God for the justice of his cause, who would secure him from the danger of false witnesses. The first account, upon record, of an appeal of this

nature, is that of SIMPLICIUS, Bishop of Autun, in the 4th Century, who having married before his elevation, was charged with still partaking of matrimonial indulgencies, and thereby violating one of the obligations which were laid upon him by his clerical office: upon this his wife, the innocent cause of the suspicion, held burning coals in her lap, and applied them to her breasts; an example that was followed by SIMPLICIUS; and neither of them experiencing any injury from the application, it was considered a *miracle* wrought by the Almighty to manifest their innocence, and they were acquitted amidst the plaudits of the populace. This TRIAL by FIRE was at first confined to the carrying of coals, but afterwards extended to the bearing hot balls of iron in the hands of supposed culprits; these balls were usually of *one pound weight* called *simple trial*, but others of *two pounds* denominated *duplex*, and in some cases others of *three pounds* or *triplex* trials, were ordered. The criminal, in other such appeals, was compelled to walk barefoot over nine heated plough-shares, or a greater or less number in proportion to the magnitude of his offences: if the impeached person remained uninjured, and gave no evidence of suffering pain, he was discharged as innocent; otherwise he was regarded and punished as guilty. Some of our Historians record that EMMA, the widow of King ETHELRED, and mother of EDWARD THE CONFESSOR, was obliged to submit to the trial of the nine red hot

plough-shares ; and that having escaped unhurt, her unnatural Son, who had doomed her to that mode of justification, was severely scourged by the “ Religious Monks.”

The TRIAL by WATER, another antient ORDEAL, was performed by causing the accused person to have his right foot and left hand bound together, and in that state to be cast into the sea, or any other large piece of water ; if he sunk, the failure of the experiment punished his guilt with death ; if on the contrary *he floated on the surface*, he was deemed innocent : from this practice arose the custom which continued *until about the middle of the last century*, of ducking old women, *reputed witches* : the unhappy victim was thrown into a pool ; if she swam, it was considered that she had saved herself through her influence with the infernal powers, and was *of course a witch* ; if she sank, she was deemed innocent : and thus, whether guilty or not, the penalty of death was sure to follow the suspicion. When HOT WATER was made the *Ordeal*, the bare legs or arms of the accused were put into scalding water, and if these sustained no injury, the parties were proclaimed innocent.

To the trials by Fire and by Water, was added another, less barbarous in its nature, though equally superstitious, denominated the ORDEAL OF THE CROSS. In the performance of this ceremony in CIVIL cases, the parties in contest, both accuser and accused, stretched out their arms to-

wards this instrument of our salvation ; and the one who could continue longest in that posture was deemed the person aggrieved ; or more generally they stretched their arms on the transverse part of the CROSS, as though suffering crucifixion. This could be *executed* by *Deputy*, of which there are many proofs on record. In the year 775, the Abbot of S. Denys obtained a victory over the Bishop of Paris, in a dispute that had arisen respecting the property of a small Abbey, not from the right he possessed by virtue of the Deeds he produced, but because *his* deputy remained with his arms expanded before the Cross, longer than the *deputy* appointed by the Bishop. In CRIMINAL trials by the Cross, two sticks of equal size were prepared, on one of which the Cross was cut, the other left plain. Both sticks were then carefully wrapped in a quantity of white wool, and placed on the Altar, or on the relics of some favourite Saint : if the priest, who presided at the ceremony, took from under the wool, after appropriate supplication for Heaven's guidance, the stick that bore the mark of the Cross, the prisoner was acquitted ; if otherwise, he was deemed guilty, and as such delivered over to the arm of Justice. This Ordeal was originally instituted for deciding CLERICAL DISPUTES, and was never at any subsequent period admitted as the Test between persons below the condition of freemen ; while the Fire and Water Ordeals—*vulgaris purgatio*—were retained for people in the lower ranks of life,

whose offences were to be punished by the *sécular* powers : Our law books only recognize the two last descriptions of Ordeals, which, it would appear, could be *executed by deputy*,—as well as the Ordeal of the Cross in CIVIL cases—the principal being, however, answerable for the result.

The JUDICIAL COMBAT, in which it was supposed that Heaven would interfere, and give the palm of victory to him who had just reason of complaint, was another very antient ORDEAL : this practice is attributed to GONDEBAUD, King of the Burgundians, who is supposed to have introduced it about the close of the 5th century ; and, from that origin, it was adopted by the Lombards, Franks, and Germans. WILLIAM THE NORMAN introduced it into this Country, and the Ceremony of the CHAMPION still retained at the Coronation of our Monarchs, may justly be deemed a remnant of this Chivalrous appeal to the Sword. Our history furnishes us with many remarkable instances of JUDICIAL COMBATS : and as the TRIALS by the CROSS were for FREEMEN, or those in the middle classes of the community, though originally for the CLERGY ; and those by FIRE and WATER for the COMMONALTY ; *this* by the SWORD was instituted for the BARONS, KNIGHTS, and others of rank.

The regulations established for the COMBAT, by THOMAS, DUKE OF GLOUCESTER, uncle to RICHARD the SECOND, were—“ The king shall find the field to fight in, and the lists shall be made and devised by the constable ; and it is to be observed,

that the lists must be sixty paces long, and forty paces broad, set up in good order, and the ground within hard, stable, and level, without any great stones, or other impediments; also, that the lists must be made with one door to the East, and another to the West, and strongly barred about with good bars seven feet high or more, so that a horse may not be able to leap over them."

These Ordeals were at first general, both to the Clergy and Laity, not excepting even that by Combat. In later periods, however, the CLERGY contrived for themselves a different mode of appeal to Heaven, more consistent with their sacred character; which proved so extraordinarily correct in its result, that not any records can be found of any *Priest* having in those days deviated from the paths of rectitude. The method pursued was every way worthy of those who introduced it. A piece of CORNSNED, or CONSECRATED BREAD, and a piece of CHEESE, which had received the like solemn dedication, were laid on the altar, over which prayers were offered to the Deity, "that if the accused party were actually guilty, the Archangel Gabriel would stop his throat so that those hallowed morsels could not be swallowed." After these prayers, the person under trial approached the altar, and taking up the bread and cheese attempted to eat them, by which, if he succeeded, he proved his innocence; though if he were choked he was immediately considered guilty! This custom, it would appear, was very common so

early as the reign of EDWARD the Third ; but it was not then confined wholly to the Priesthood, and the legends afford instances of many wicked *among the Laity* who died by this species of suffocation.

All these abominable absurdities have in this Country at length given way before the lights of reason and truth, to whose irresistible progress may be attributed a succession of improvements in our judicial as well as ecclesiastical polity: and we can now calmly contemplate those degrading superstitions as mere objects of curiosity:—To the general instruction of the poor, and the dissemination of every species, and in particular of religious knowledge, may also fairly be ascribed some portion of these beneficial changes, whereby this nation has been rendered wiser and more virtuous in the present than in any preceding age; and the reign of our present VENERABLE SOVEREIGN, who has amiably encouraged every such undertaking, has been marked as pre-eminent among the rival and contemporary nations, and will be the admiration of the latest posterity!

ORDEALS, of a nature similar to those we have described, are yet made the Tests of Innocence among the HINDUS; and they can be traced to such great antiquity, as to render it doubtful whether they were antecedent to those of Europe, or were introduced by the earliest Christian Missionaries. They are noticed by the oldest Hindu Law Books, and appear to have been conducted

in nine different ways—By Poison—By Fire—By Water—By the Cocha, or water in which an Idol had been washed—By the Balance—By boiling Oil—By Rice—By red-hot Iron—By Images.

Machutus.

(15TH NOVEMBER.)

MACHUTUS, MAHUTAS, MACLOVIUS, or MALO, as he is variously called in the antient Legends, was born in the valley of **LLAN-CARVON** in **GLAMORGANSHIRE**. His early life, like that of most of the Romish Saints, is stated to have been conspicuous for piety, which caused him to be proportionably esteemed by the good, and persecuted by the vicious, of the age in which he lived. From *Wales* he passed to the Continent, where he for some short time led the life of a **RECLUSE**; but from which, as is asserted by some of his historians, he was soon after reluctantly withdrawn, by his promotion to the pontifical chair of the city of *Aleth*. In this exalted situation **St. MALO**, which was his most general appellation, conducted himself with piety and prudence so exemplary, as not only to acquire the friendship of the Archbishop of Bourdeaux, but, by his pre-eminent sanctity, to

obtain even the especial grace and favour of the Almighty, by which he was enabled to calm tempests—give sight to the blind—restore the dead to life—expel devils—and extract the poison of serpents. Certain “impious persons,” however, we are told, who were too much hardened properly to appreciate the virtues, and “*divine attributes*,” of this Saint, forced him from his see with seven other devout persons; “but yet this so heavy a cross he bore after our Lord with a courageous mind, as the Apostles heretofore did;” and placing himself under the protection of his friend, the amiable Archbishop of Bourdeaux, continued incessantly to pray for the good of his congregation from whom he was separated: a conduct so truly exemplary, that “the Divine Majesty,” we are assured, at last lending an ear to his supplication, condescended to acquaint him by an angel, that his “repentant flock now earnestly implored the forgiveness and return of their amiable pastor.”

Upon this supernatural summons our Saint instantly departed for ALETH; “restored to health that region, which was grievously afflicted with the scourges of the Omnipotent’s severity; procured plenty to the before barren earth; and bestowed his benedictions on the penitent inhabitants: after which pious offices, he returned once more to his patron, and died about the year 564, full of days and sanctity.” The name of ALETH, out of veneration for this Saint, was thenceforth changed to ST. MALOES; “which continues to

adorn and defend that city, and to afford it his glorious protection and *celestial* benefits, though the inhabitants were deprived of the sacred relics of their prime prelate, whom they had treated so injuriously."

The reason of the Festival of MACHUTUS, or ST. MALO, having been continued in the *reformed* Calendar, has not been satisfactorily accounted for.

St. Hugh,

(17TH NOVEMBER,)

was born at GRATIANOPOLIS, in BURGUNDY, A. D. 1140, at which city he was educated with great care in a convent of regular canons, until his 19th year, when one of the brotherhood took him to the CHARTREUSE near GRENOBLE, and introduced him as worthy of receiving the habit of that order: in this retirement he made himself so conspicuous, for study, knowledge, and inflexibility of virtue, that in less than ten years he was appointed the GRAND PROCURATOR of the establishment, and subsequently was solicited by HENRY the Second of England, to become PRIOR of a House of *Carthusian* Monks, which that monarch had founded at Witham in Somersetshire. REGINALD, Bishop of *Bath*, whom HENRY deputed to convey his wishes to our Saint, had much

difficulty in persuading him to undertake the arduous task of regulating the new establishment, though he at length succeeded ; and HUGH had the credit of increasing the Order, by an happy deportment which gained him universal esteem.

In the year 1186 he was promoted to the Bishopric of *Lincoln*, which holy office he filled with a benign dignity and amiable attention, that, joined to his rebuilding the *Cathedral* from the foundation, secured to him the admiration and respect of his original patron HENRY the Second, as well as of RICHARD the First, and JOHN ; in the latter of whose reign he deceased at London, on the 17th November in the year 1200. That all due attention might be paid to the remains of Sr. HUGH, they were moved with grand and solemn pomp, from the *Metropolis* to *Lincoln*, and interred in the cathedral he had built in that city : King JOHN of *England*, and WILLIAM King of *Scotland*, who happened at that time to have met at Lincoln, carrying, in conjunction with some of their principal nobles, the bier into the church, followed by three Archbishops, fourteen Bishops, one hundred Abbots, and many Nobles of high rank and eminence in the trains of the two Sovereigns.

The monkish legends record a considerable number of miracles performed at the shrine of this Saint ; but they bear too close a resemblance to many attributed to other Saints to claim recital, either for their ingenuity of invention,

or alleged good effects. Without having recourse to such fables, Sr. HUGH's history furnishes ample testimony of his having, throughout the whole course of his life, merited the title of a learned, meek, and pious Christian ; though tainted, as may naturally be concluded, with some small portion of the superstition of the age in which he lived, as is amply exemplified by the following well-authenticated fact.

Entering the church of the nunnery of *Godstowe*, he beheld a superb tomb, covered with silk hangings of the greatest cost, and surrounded by an immense profusion of wax tapers, which, upon inquiry, he found, was in honour of ROSAMOND, the Mistress of HENRY the Second, who, through the influence she possessed over her royal lover, had been a liberal benefactress to that institution. "Can money, or other worldly considerations then," passionately exclaimed Sr. HUGH, "procure those honours due solely to virtue? This frail woman has enriched your house ; she was unfortunate in her death ; every way she claims your prayers to Heaven : remove, however, those pompous ornaments, so ill-suited to her life of guilt : remove them without delay, lest we draw down a just censure on the church, for suffering gold to procure that respect to her remains, which virtue unblemished, or crimes repented of, could alone deserve." This action of Sr. HUGH has been the subject of various comments, according to the difference of sentiment and religious feel-

ing of those who have preserved it from oblivion; some extolling it as an act of piety, and an independent vindication of the character of the church, in despite of the regard in which he held the memory of his patron HENRY; while others have stamped it as the offspring of uncharitable prejudice and narrow policy: the general character of the Saint would perhaps warrant the better construction. In these enlightened times, every semblance of bigotry and superstition is apt to create disgust, and to mislead the judgment; how necessary and becoming is it, therefore, that the records of antient times be read with scrupulous impartiality, and a due consideration of the advantages we possess over those upon whose motives and actions we now pass our decision.

Among the various sects who in these days *protest* against the errors of the Romish Church, from which they have separated, how much of that superstition yet remains, against which all join in reprobation! Innumerable examples might be adduced; but one selected from those of modern date is here recited, not only for its peculiar and unrivalled absurdity, which few of antient times can surpass, but for the ingenious manner in which it was combated. A merchant of Hamburg having died at a village about ten miles from that place, the Minister withheld the rites of sepulture, alleging the deceased to be "a Calvinist; and none but Lutherans," said he "have been, or shall with my consent be, placed in that

hallowed ground: I will not submit that my flock shall be contaminated!" Surprised at so unfeeling and forgotten a sentiment, DR. THOMAS, at that time Chaplain to the Factory, attempted to argue him out of his determination; but in vain,—he was too firmly established in error to listen to any argument, though not, as it afterwards appeared, insensible to the influence of ridicule. The Doctor told a story and carried his point. "When I resided in Thames-street," said he, "a circumstance happened, which you, Sir, strongly bring to my remembrance: I was burying a corpse, when a woman, in the midst of the service, came and pulled me by the sleeve; —'Sir, Sir, I want to speak to you;' 'Pr'y-thee, woman, wait till I have done!' 'No, Sir, I must speak to you immediately.' 'Then what is the matter?' 'Why, Sir, you are burying a man who died of the SMALL POX next to my poor dear husband, who never had it; and you must be aware of the danger of such a procedure.'"

The mention of the name of the Fair ROSAMOND, whose pathetic story is so universally known to the English Reader, may serve as an apology for the introduction of an Extract from a Book published, soon after the establishment of Printing in England, first by R. PYNSON, in 1493, and again by WYNKEN DE WORDE, 1496. It may not be uninteresting to the curious in general, and it will at least amuse such as are delighted with minute inquiries into etymologies.

“ We rede that in Englande was a King that had a Concubine, whos name was Rose, and for her greate bewte he cleped hir Rose amounde, *Rosa Mundi*, that is to say, Rose of the World, for him thought that she passed al women in bewte.”

That this Etymology was considered correct, at the period of the decease of this unfortunate fair one, is proved by the lines that were placed over her Monument:

“ Hic jacet in Tomba, Rosa Mundi, non Rosa Munda :
Non redolet, sed olet, quæ redolere solet.”

Edmund. King and Martyr.

(20TH NOVEMBER.)

The character of EDMUND stands so conspicuously high for all the mild and amiable virtues, and the circumstances of his death were of a nature so barbarous, that little wonder is excited at finding him enrolled among the MARTYRS. This Prince was the last titular King of the EAST ANGLES, formerly comprising the present counties of *Norfolk* and *Suffolk*, and part of that now called *Cambridgeshire*. It was in this district that the Danes made their first landing in the reign of *ETHELRED*, to whom EDMUND was tributary, as were the kings of *NORTHUMBERLAND*

and **MERCIA**, being the only three provinces which retained the power of electing their own Sovereigns out of the Saxon Heptarchy.

EDMUND, in whom devotion was more conspicuous than the heroic qualities, to spare the blood of his own subjects, entered into treaty with the invaders, and even furnished them with horses, thereby enabling them to penetrate into **NORTHUMBERLAND** and **MERCIA**. **ETHELRED**, the KING OF ENGLAND, and his immortal brother **ALFRED**, afterwards justly styled the "GREAT," attacked and repulsed these Barbarians, who however, recovering from the panic produced by their defeat, soon forced their way from *Northumberland*, to the extremity of which they had retired, into **EAST ANGLIA**, and in their turn defeated **EDMUND**, who, roused to a sense of the danger, had at length armed for his defence. This unfortunate Prince falling into the hands of the enemy, they caused him to be first severely scourged, and then binding him to a tree, pierced him with arrows, and afterwards severed his head from his body.

The monkish writers assure us, that **EDMUND** voluntarily offered to surrender himself, and to submit to the *Danish* yoke, provided they would spare his subjects, and suffer them to enjoy the practice of the Christian Religion; but that these fierce and infidel invaders refused to listen to his proposition; hence it is, that they esteem him to have been a Martyr in the holy cause; and to

make the circumstances of his death the more memorable, they inform us, that his head was thrown into a thicket, where it lay for a twelve-month in perfect security. After that lapse of time, the Christians, being again at liberty to resume the profession of their religion, anxiously sought the head of their favourite Monarch, which they at length found in a perfectly uncorrupted state, and guarded by a Wolf, who held it between his paws; though it was so securely hid, that had they not been directed in their search to the proper place by the cries of "Here, here, here," which *the Saint uttered*, it might have remained for ages undiscovered.

"And never ceased of al that longe dape,

So for to crye tyl they kam where he lape."

(LYDGATE, Monk of Bury.)

Fifty years after this extraordinary and fortunate discovery, the body, we are likewise informed, was also found near the same spot; and by an agency not less miraculous, this very head again united with the holy trunk, so perfectly, as not to bear the least appearance of their having ever been separated. The remains of EDMUND were buried in the year 903, at BREADISCWORTH, in *Suffolk*, afterwards, and to this day, in honour of him called ST. EDMUND'S BURY, or BURY ST. EDMUND'S, in a small church erected there by one of his predecessors. EDMUND the "*Elder*," or "*Pious*," bestowed lands

on this church, which rapidly increased in fame and riches. In 1010, the body of ST. EDMUND was translated to London, Suffolk being again infested by the Danes : but in 1021, it was once more removed to its antient place of interment, and a stately monastery and church were erected, in which it was deposited. CANUTE, the reigning monarch, augmented its former revenues by considerable gifts of lands and other liberal donations ; and even *offered his Crown* at the Shrine of the murdered EDMUND ; an example that was followed by subsequent English Kings.

The cause of the invasion by the Danes, and of the consequent murder of ST. EDMUND, are variously accounted for by different authors. The temptation of plunder alone may probably have been the primary motive ; and BEORN, a dissolute English Nobleman, is alleged to have been the original instigator of the enterprize ; but whether from his hatred to OSBERT, who with ELLA reigned over *Northumberland*, and is stated to have violated his wife, or from the following more prevalent, though less probable account, must remain doubtful :

LODEBROCK, or LOTHBROC, KING OF DENMARK, and father of HINGUAR and HUBBA, having been hawking alone in a boat, was driven by a tempest from the Danish coast, and carried to the mouth of the *Yare*, in *Suffolk*. The inhabitants brought him to EDMUND at his palace at Castor, about ten miles from thence, who treated him with so

much mildness and condescension, that his affections were completely alienated from his own country, to which he never even solicited to return. Among other pastimes he was in the constant habit of *hawking* with BEORN, the king's huntsman, who at length murdered him in a wood, from a jealousy he had imbibed at his superior excellence in that sport. A favourite greyhound belonging to LODEBRÖCK never quitted the body of his murdered master, except when compelled by hunger; and having been noticed by the domestics, he was traced from the palace, to the spot where the crime was committed. BEORN, who was last seen in the company of LODEBROCK, was thereupon tried for the murder; and being found guilty, was by the judgment of the court put into LODEBROCK'S BOAT, without food or any instrument of navigation, and by a strange coincidence, carried to the very place in Denmark from whence LODEBROCK had been driven. The Danes, who knew the boat, and had heard of the murder, examined him on the rack as to its perpetrators, when, to avoid the just punishment of his crime, he affirmed that EDMUND was author of the atrocious deed: upon which HINGUAR and HUBBA assembled a mighty force, and, to revenge their father's death, sailed for EAST ANGLIA; when, as before observed, they vanquished, tortured, and murdered the meek and virtuous EDMUND. The improbability of this account is, however, greatly increased, when it is

recollected, that the murder of EDMUND was not perpetrated by the Danes on their landing, and, as might have been expected, on the first impulse of their vengeance.

Saint Cecilia.

(22D NOVEMBER.)

CECILIA, or CECILY, was a native of Rome, who suffered martyrdom for refusing to renounce the Christian Religion, and to sacrifice to the Pagan Deities, though her several legends are not agreed either as to the period of her birth or sufferings, nor as to the particular death to which she was condemned. Her story is, indeed, so very deficient in interest, when stripped of the superstitious and fabricated appendages which the Monks have attached to it, that it is matter of much surprize our Reformers should have retained her name in the calendar. She is stated to have very early made a vow of perpetual chastity, but that her parents nevertheless compelled her to marry a young nobleman named VALERIANUS, a Heathen, and who, "going to bed on the wedding night, as," we are told, "*the custom then was,*" received information from his spouse that he must withdraw from her chamber, as she was nightly visited by an *Angel* from HEAVEN, who

would otherwise destroy him. Surprized, and greatly affected at this intelligence, VALERIANUS pleaded for an interview with the Angel, which CECILIA explained to him as impossible, unless he would abjure his Pagan errors, and receive baptism; adding such "*sweet and convincing arguments*" in support of her superior faith, as in the end completely to convince his reason.—VALERIANUS, therefore, and his brother TIBERTIUS, to whom he communicated all that had passed, were made converts to the true Church; shortly after which the good husband found his wife at prayers in her closet, and by her side, joining in her devotion, an Angel cloathed with brightness, in the shape of "A BEAUTIFUL YOUTH;" who assured VALERIANUS, that both his own and his brother's conversion was accepted, and would soon be crowned with the "*blessings of martyrdom.*" VALERIANUS and TIBERTIUS were soon after *beheaded*, as the Angel had "encouraged them to hope;" and CECILIA still remaining steadfast, in despite of the efforts made to persuade or intimidate her into idolatry, was, according to some authors, thrown into a cauldron of boiling water and scalded to death, or, as others state, stifled in a dry bath—while some assert, that, surviving the latter attempt on her life, she was *beheaded*.—Her martyrdom is generally regarded as having taken place about the year 230, though there are various authorities which place it so early as between 176 and 180.

There is at Rome an elegant Church dedicated to **ST. CECILIA**, which it would be deemed profane not to believe to stand on the precise site of the house in which she received the visits of her heavenly admirer; and, conforming to the tale of her having been scalded to death, a Chapel is shewn which is declared to have been erected on the spot where she met that dreadful fate.

To this Saint has been assigned the **PATRONAGE OF ECCLESIASTICAL MELODY**, from her alleged excellence in singing the divine praises, to which she joined instrumental music: And we are not only assured, by the members of the Papal Church, that the Angel who was enamoured of her, quitted the celestial mansions, overcome by the fascination of her harmony; but that, when she was beheaded, he joined in a sweet and melodious concert with other Angels, who conducted her to the realms of bliss.

When **STATIONERS' HALL** was re-built after the fire of London, a solemn Annual Musical Meeting was held there on her Anniversary; and for the celebration of that solemnity, **PURCELL** composed his justly-admired **TE DEUM** and **JUBILATE**; while it is to be noticed that **DRYDEN**, **POPE**, and others of our best Poets, composed **ODES** on **ST. CECILIA'S DAY**, all joining in her praise as the Patroness of Music, and, according to poetical licence, alluding to the story of her angelic admirer. **DRYDEN'S ALEXANDER'S FEAST**, which, for its strength and beauty of expression,

stands pre-eminent, closes with the following encomium on this musical Saint:—

“ Thus long ago,
 Ere heaving bellows learn'd to blow,
 While organs yet were mute ;
 TIMOTHEUS to his breathing flute
 And sounding lyre,
 Could swell the soul to rage, or kindle soft desire.
 At last divine CECILIA came,
 Inventress of the vocal frame ;
 The sweet enthusiast, from her sacred store,
 Enlarg'd the former narrow bounds,
 And added length to solemn sounds,
 With Nature's motherwit, and arts unknown before.
 Let old TIMOTHEUS yield the prize,
 Or both dividé the crown ;
 He raised a mortal to the skies,
She drew an Angel down.”

Saint Clement.

(23D NOVEMBER.)

CLEMENT (*Romanus*), or ST. CLEMENT, the earliest and one of the most eminent Fathers of the Christian church, when it shone in all its primitive lustre, was a Roman by birth, and converted to the faith by the Apostles, whom he supported with such pious zeal and unremitting attention, as to be styled their immediate disciple and coadjutor. ST. PETER is stated to have been

his first instructor; and he is supposed to have been one of those holy persons who afterwards aided ST. PAUL in the propagation of the Gospel, and are mentioned in his Epistle to the Philippians. (Philip. iv. 2 and 3.)

2. "I beseech Euodias, and beseech Syntyche, that they be in the same mind in the Lord.

3. "And I entreat thee also, true yoke-fellow, help these women which laboured with me in the Gospel, with CLEMENT also, and with other my fellow labourers, whose names are in the book of life."

CLEMENT is generally denominated the *first* Bishop of Rome, though he is also, by numerous authors, stated to be the *third*; LINAS being the first, and CLETUS or ANACLETUS the second: The most esteemed authorities agree that he was Bishop from the year 64 to 81, but others affirm he did not receive that distinguished authority until 91 or 92. CLEMENT is alleged by some to have succeeded ST. PAUL as Bishop of the *Gentiles*, and LINAS, and after the latter, CLETUS, to have succeeded ST. PETER as *Bishop of the Jews*; and that when the distinction between Jew and Gentile was discontinued, CLEMENT succeeded CLETUS as *sole Bishop*; thence accounting for the difference in the historical accounts as to his numerical rank as Bishop, for it is evident he would be the first Bishop *at Rome* of the *Gentiles*, if the Apostle PAUL be excluded, or the third Bishop *at Rome*, if both the Apostles PAUL

and PETER be omitted, and the successors of the latter, LINAS and CLETUS, be alone admitted; while he would be the first Bishop of Rome, including both Gentiles and Jews combined.

Several able and pious works are attributed to CLEMENT, though his Epistle to the Church of *Corinth*, in the name of the Church of *Rome*, is alone admitted as genuine. This Epistle, which is written in an easy, plain, and impressive manner, strongly marks the energies of his mind, and his peculiar concern for the Christian Church: It is universally allowed to be one of the most valuable remains of antient ecclesiastical writing, and was for a very considerable period received into the church as canonical.

This great and good man is generally believed to have died a natural death, about the year of our Lord *one hundred*, in the *third* year of the EMPEROR TRAJAN. In the Roman mass, however, he is placed among the martyrs, though TELISPHORUS, the sixth Bishop of Rome, is the first who was acknowledged such by IRENÆUS, an authority better to be relied upon than any of those writers who have assigned to CLEMENT a place among those who lost their lives in the support of their faith; particularly as they have thought proper, in addition to the martyrdom of this holy man, to attribute to him various miracles, which reason cannot admit to have taken place, without some stronger proofs of their existence than have yet been handed down to us.—

FLAVIUS CLEMENS, the consul, was murdered by order of **DOMITIAN**, to whom he was related, for having embraced the Christian religion; **CLEMENS ROMANUS** may have, therefore, been confounded with this martyr, and thereby this discordance in his history have been occasioned.

ST. GREGORY of Tours, **BARONIUS**, and **ALFORD**, record that **ST. CLEMENT** had, by prudence and persevering patience, escaped all the dangers and terrors of **DOMITIAN**'s reign; but that in the first year of that of **TRAJAN**, he was condemned to dig in the mines in *Taurica Chersonesus*, where he caused a fountain spontaneously to rise, for the relief of the Christians, converted by him, who were confined in the same barren and inhospitable region, several of whom were most inhumanly murdered for their steady adherence to his tenets. As to **CLEMENT** himself, he is said to have been cast into the sea with an anchor about his neck, as was a common method of execution among the Romans; a circumstance so extremely cruel, that even Nature itself is affirmed to have shewn abhorrence at the act; for on the first anniversary of his death, the sea withdrew from the place where he suffered, though three miles from the shore, and discovered to the admiring multitude, a superb temple of the finest marble, in which was a monument containing the Saint's remains: nor was this the only respect shewn to him by the ocean: every following year, for a considerable period, that element receded on the same

day, continuing thus for seven days in succession, to admit the Christians, without danger, to perform their devotions in that miraculous submarine temple ! To this legend St. CLEMENT owes the emblematical badge assigned to him of AN ANCHOR ; a device which may be seen at this moment on several parts of the parochial church of St. CLEMENT DANES, London ; on the boundary marks of that parish ; on the beadles' staves ; the hands of the clock, &c. &c.

“ *Q. Mar.* ”

(23D NOVEMBER,)

that is, OLD MARTIN-MASS, continues to be noticed in our almanacs, because one of the four antient quarterly periods of the year, and at which even, to this time, several rents become payable. See the history of this Saint, page 272 ; and an account of the translation of his relics, page 93.

Saint Catherine.

(25TH NOVEMBER.)

CATHERINE, the VIRGIN and MARTYR, was born, according to her legend, at *Alexandria*,

and of so wonderful a capacity, that having, soon after her conversion to Christianity in 305, disputed with *fifty heathen philosophers*, she not only vanquished them by the strength of her reasoning, but in the end painted to them the divine truths of the GOSPEL in such glowing colours, that she converted them all to the true faith. For this *offence*, so heinous in the eyes of the EMPEROR MAXENTIUS, that tyrant caused her instantly to be cast into prison, where the EMPRESS and one of the principal Generals, who visited her out of curiosity, were likewise converted by the irresistible power of her eloquence and learning: This was deemed so great an aggravation of her crime, that the Emperor not only condemned the Virgin Saint to a cruel death, but caused the *fifty philosophers* to be "*burnt alive.*"

Perplexed in the extreme how the most effectually to carry into execution his cruel and vindictive purpose, MAXENTIUS ordered that every exertion of ingenuity should be used, in forming some new method of making death more terrible; and accordingly, as VILLEGAS has recorded, there came unto him "a governour, being a conning engineer, but of cruel disposition, and said unto him, 'My lord, if you be pleased, I will invent and make an engine, wherewith this rebellious damogel shal either do that which you co'mand, or els she shall be torne in peeces unto death. This engine shal be made with foure wheels, in the which shal be sawes of iron, sharp nailles, and

sharp knives: the wheels shal be turned one against another, and the sawes, the knives, and the nailes shal meet; and when they be moved they shal make such a noise as, when she seet them, she shal fal downe with feare, and so she shall be brought to doe your wil; but, if she be still stubberne in her opinion, she shall be put between the wheels, and shall dye a most cruel death.' This wretched invention pleased the Emperour wel, and he commanded the engine to be made up within three dayes. In that time he laboured to perswade the holy virgin to leaue her stubbernesse, and not to be so obstinate; but, seeing that he laboured in vaine, and that the engine was now ready, he brought the holy Saine thither, and caused the wheels to be turned in her sight. She showing no signe of feare, he commanded to tye her to one of the wheels to the end that the other, being turned the contrary way, might rent her body in diuers places with the sharp instruments. St. Catharine was tied to a wheel, and they laid their hands on the other wheel to turn it about. It fel out farre otherwise then was expected by the cursed wretches; for an angel of God descended from heaven, who brake the bands wherewith the virgin was tyed, and she fel to the ground without any hurt. Then the same angel strook the wheels, which fell among the Pagans and killed many of them. Those which escaped the danger by running awaye, cried out with a loud voice, **Great is the God of the Christians!**

Surprized and infuriated at this disappointment of his cruel-intention, the Emperor immediately caused the youthful Christian advocate to be

beheaded ; but Angels, we are assured, “ rescued her remains,” and conveyed them to Mount SINAI, where in the beginning of the *ninth* century they were happily discovered, in an *uncorrupted* state. That such holy relics of this Saint should work miracles was a natural consequence, and pilgrimages to her tomb became frequent until the year 1063, when travelling upon this devout errand being found extremely dangerous, on account of the hordes of Arabs which infested the way, an order of knighthood was established, upon the model of that of the Holy Sepulchre, and placed under the immediate protection of St. CATHERINE, whose name they bore. These knights bound themselves by the most solemn oaths, to guard the shrine of their murdered Saint, and to keep the roads communicating to it secure of access. Their habits were white, in token of the spotless purity of their Patroness, and were ornamented with a half-wheel, armed with spikes, and traversed with a sword stained with blood, to keep them in constant remembrance of the horrid death intended to her, and of the providential escape she had experienced from such barbarity, by the intervention of a divine agency.

Such is the outline of the legend of St. CATHERINE, of whom nothing appears upon record before the alleged discovery of her *uncorrupted* remains, a circumstance that has given rise to much controversy, even as to the actual existence of this Saint. Be that as it may, the Christians

in Arabia having set the example, the Greek and Latin churches soon admitted ST. CATHERINE into their breviaries, and caused a day to be set apart for her commemoration; and the number of places which retain the name of this virgin, in London and other parts of England, shew that this Saint was formerly held here in profound veneration. Why our Reformers, however, continued her name in the calendar is not readily to be accounted for; though it may be less difficult to form a conjecture as to the formation of her whole legend.

The Greek word, from which the name of CATHERINE is derived, signifies purity, or chastity, and it is not improbable that,—in times of such gross superstition and ignorance as peculiarly marked the middle centuries,—the title having been once bestowed to the body, if any such was found at Mount Sinai, the story was readily fabricated, to accord with the signification of the Saint's reputed amiable qualifications.

SAINT CATHERINE's intended martyrdom by spiked wheels, &c. gave title to the wheels of that description called after her name, which are yet in many places affixed as signs to public-houses, &c. besides affording to the heralds a device, which is preserved in the arms of many antient families; and being invariably one of the figures introduced in pyrotechnics.

Advent Sunday.

(29TH NOVEMBER, 1812.)

ADVENT SUNDAY, or the *first* Sunday in *Advent*, depends upon the Festival of ST. ANDREW, and is always the Sunday nearest to the commemoration of that Saint, whether preceding it, on the day itself, or on that following it. The three next succeeding Sundays are also denominated Advent Sundays, and the whole of the church service for that important season, is admirably calculated to qualify the mind for the approaching great FEAST OF THE ADVENT, or of CHRIST'S coming in the flesh, which the term Advent—from the Latin *Adventus*, a drawing near, or an approach—was meant to express.

The primitive Christians practised great austerity during this preparatory season, at first *fasting three days* in each week, and subsequently *every day* throughout the Advent: and it was customary to preach, in our several cathedrals, sermons appropriate to the occasion, on every WEDNESDAY and FRIDAY during ADVENT, in like manner as is still the usage in LENT.

Whether the solemnities of Advent were of apostolical institution, has been the subject of much dispute: some of the Romish ritualists vehemently maintain that opinion; and assign its

commencement to the ACT OF ST. PETER ; while others contend that it was not observed until the year 487, when Pope FELIX the Third appointed its observance. That it was very antiently set apart for religious meditation and preparation, is past dispute ; and in 450, MAXIMUS TAURINENSIS wrote a homily upon the occasion. From the earliest period on record, ADVENT appears to have been regarded with peculiar reverence and devotion ; the church began her annual course of service at this time, and even yet perseveres in that usage, whereby the ecclesiastical year differs in the period of its commencement from all other computations. That the church should abide by her antient mode of commencing and renewing her service, is not only consistent with her dignity, but in every respect proper : the period being once fixed for the celebration of the nativity of our Redeemer, it could not possibly effect the church routine of service, let the civil or legal year commence as it now does, on the first of January or otherwise (see vol. I. page 50.) For the *true registering of TIME*, it became highly necessary to pay strict attention to the progressive improvements of science ; and hence it would have been highly absurd to have persevered in the old and incorrect mode : not so, however, with regard to the ecclesiastical year, which was not affected by the course of the sun, but regulated by that of our Saviour on earth, and according to which our Epistles and Gospels have been most admirably and appropriately selected.

Those services for ADVENT confirm us in the belief of CHRIST's coming among us, and annually revive the awful consideration of his *second coming*, to execute *judgment* on such as disobey his Word. Whence, to TRINITY SUNDAY, we are taught, most impressively, the inestimable blessings flowing from the acts and sufferings of our LORD; his Nativity, Circumcision, and Manifestation to the Gentiles, are placed in regular succession for pious remembrance: To incite our grateful adoration, we are next reminded of his doctrines and miracles; his baptism, fasting, and temptation; his agony and bloody sweat; the cross and passion; his death, burial, resurrection, and ascension; and lastly, the heavenly mission of the HOLY GHOST upon the Apostles, when they successfully commenced their public ministry. From ADVENT to TRINITY SUNDAY inclusive, therefore, we are led to commemorate the living of CHRIST among us; his death for our salvation, and, to complete the glorious and divine design, the preparation of the Apostles for their holy office: and, from Trinity Sunday until the *return* of Advent, we are taught the true path of Christianity, and instructed how to live after the precepts and example of our Saviour, so as to secure, through his grace and sufferings, the heavenly blessings of promised redemption.

St. Andrew the Apostle.

(30TH NOVEMBER.)

ST. ANDREW was the son of JONAS a *fisherman* of BETHSAIDA, in *Galilee*, and younger brother of SIMON, surnamed by our Lord, PETER. He was one of the disciples of John *the Baptist*; and having acquired a preparatory faith under that great Precursor of the MESSIAH, he was piously actuated to make his brother SIMON a partaker of the blessed hopes of salvation, and accordingly introduced him to our Lord. The two brothers continued in the industrious and humble occupation of fishermen, for about a twelve-month after SIMON was first admitted to the divine presence, when they were both, together with JAMES and JOHN, called personally to attend our Lord in his ministry; to witness the miracles he wrought, and to receive the first principles of that holy religion which they were afterwards to disseminate throughout the world;—a *call* they instantly accepted, strengthened as they were in their obedience, by the great miracle of the wonderful draught of fishes.

The vast Northern regions of SCYTHIA and SOGDIANA were traversed by St. ANDREW, upon the dispersion of the Apostles, who surmounted by his fervent zeal, and invincible courage, difficul-

ties and hazards the most perilous and disheartening. After having established numerous churches throughout those territories, he returned to JERUSALEM; but being too ardent to remain long absent from the new converts, he again travelled with an intention to support and uphold their faith, passing through the countries of the ABASGI, ZEOCHI, and BOSPHORANI, across the sea to SINOPE, in PAPHLAGONIA, and thence to BYZANTIUM, at both of which places he ordained Bishops. Banished from BYZANTIUM, he removed to ARGYROPOLIS, and passed over THRACE, MACEDONIA, THESSALY, EPIRUS, and ACHAIA, in which latter, at the city of PATRA, he was so wonderfully successful in the execution of his heavenly trust, that AGEAS, the proconsul, condemned him to be first scourged and then crucified; a sentence which was put into execution with peculiar cruelty; seven lictors alternately exerting their strength with the scourge on the Apostle's shoulders: And that his death, after such barbarity, might be the more lingering and painful, he was fastened with cords instead of nails to the cross! In this state of agony he remained two days, preaching, and instructing the surrounding populace in that faith which enabled him to sustain his sufferings without a murmur; a faith which afforded to him the consummation of his wishes, in a prospect of eternal life, with that Saviour whose doctrines he had so strenuously inculcated. MAXIMELA, a lady of

quality and fortune, who had embraced the Christian Religion, caused the body to be embalmed, and honourably intombed ; and CONSTANTINE THE GREAT, when converted to Christianity, removed the relics to BYZANTIUM, called, in honour of that Emperor, CONSTANTINOPLE, and buried them in the GREAT CHURCH founded in honour of the TWELVE APOSTLES. The SCOTCH, who have chosen ST. ANDREW for their TUTELAR SAINT, adduce some evidences that the relics of the Apostle were removed to that kingdom, by REGULUS, a pious Grecian Monk, and deposited in FIFESHIRE, A. D. 368, from which cause ST. ANDREW'S, in that county, received its name. Whether the relics of this eminent Apostle were actually deposited in the church at CONSTANTINOPLE, or at ST. ANDREW'S, *Fifeshire*, must now in all probability continue doubtful ; and while we have the most unequivocal assurances, from the Scriptures, that faith, sanctity, and energetic conduct, such as ST. ANDREW evinced, will have secured to him the meed of eternal life, it can be matter of but secondary consideration what became of his earthly remains ; though it may be expedient that we do not withhold our assent to what is probable, merely because the negligence of former ages will not now admit of our attaining an absolute certainty.

By the best testimonies, ST. ANDREW appears to have suffered martyrdom on the 30th of November in the year 69, from which cause his an-

niversary is generally asserted to be held on that day; while others contend that his festival was placed at the head of the holidays, beginning at Advent, from the circumstance of his having been the **FIRST** who found the **MESSIAH**, as well as the **FIRST** who **BROUGHT OTHERS TO HIM**. The church commemorated the death and sufferings of **ST. ANDREW** so early as the year 359.

The **CROSS** upon which **ST. ANDREW** suffered was different from the general antient form, having been made of two pieces of timber driven into the ground, in the shape of the letter **X**, styled a **CROSS DECUSSATE**. Hence **ST. ANDREW** is to be known in all pictures, and sculptures, by bearing a cross of that description.

St. Nicholas.

(6TH DECEMBER.)

NICHOLAS, or **NICOLAS**, whose festival is noticed in our Reformed Calendar, was once in this country, as he is still in most parts of the Continent, held in the highest veneration. His true and genuine history marks him to have been conspicuous through life for piety, meekness, charity, and every other of the softer and more amiable qualities. He was born at **PATURA**, a city of **LY-**

CIA, of reputable parents, who early initiated him in the doctrines of the Christian faith, which he practised in so exemplary a manner as to receive the patronage of CONSTANTINE THE GREAT, and through him become the head of the church,—or Bishop,—of MYRA. His legendary life abounds too greatly with absurd statements of miraculous powers to warrant recital, beyond what is absolutely necessary, in explanation of the origin of the various patronages which Superstition formerly assigned to him, and which are yet credited by those of the Latin and Greek churches.

When he was an infant, and consequently dependent upon the sustenance with which Providence has so bountifully provided the female parent, he never could be induced to receive such natural support on WEDNESDAYS or FRIDAYS; a virtuous and exemplary attention to the ordinances of the church, which marked him—justly, could we but believe the fable—“as a *pattern for future infants*,” and caused him to be regarded as *their* peculiar Saint and Patron, under the endearing title of “CHILD BISHOP!”

ST. NICHOLAS, as the Child Bishop, is usually depicted, in *Roman Catholic countries*, surrounded by naked children; or, in some instances, with the emblematical device of *two boys in a tub*; the cause of which latter has been very minutely explained by an Italian author, who, for the edification of the Papists, published this Saint's life in the year 1645. “The fame of ST. NICHOLAS'S

virtues was so great," says the *ingenious writer*, "that an Asiatic gentleman, on sending his two sons to Athens for education, ordered them to call on the Bishop for his benediction; but they getting to Myra late in the day, thought proper to defer their visit until the morrow, and took up their lodgings at an inn, where the landlord, to secure their baggage and effects to himself, murdered them in their sleep, and then cut them into pieces, salting them, and putting them into a pickling tub, with some pork which was there already, meaning to sell the whole as such. The Bishop, however, having had a vision of this impious transaction, immediately resorted to the inn, and calling the host to him, reproached him for his horrid villainy. The man, perceiving that he was discovered, confessed his crime, and entreated the Bishop to intercede in his behalf to the Almighty for his pardon; who, being moved with compassion at his contrite behaviour, confession, and thorough repentance, besought ALMIGHTY GOD, not only to pardon the murderer, but also, for the glory of his name, to restore life to the poor innocents who had been so inhumanly put to death. The Saint had hardly finished his prayer, *when the mangled and detached pieces of the two youths were, by divine power, re-united, and perceiving themselves alive, threw themselves at the feet of the holy man, to kiss and embrace them*; but the Bishop, not suffering their humiliation, exhorted them to return their thanks

to God alone for this mark of his mercy, and gave them good advice for the future conduct of their lives; and then, giving them his blessing, sent them, with great joy, to prosecute their studies at Athens"!!!

Many free schools were established for the instruction of youth under the patronage of St. NICHOLAS, their great friend; and before the Reformation, the election of what was known by the title of BOY BISHOP, or EPISCOPUS PUERORUM, in our several cathedrals, has been generally considered to have sprung from the alleged extraordinary attachment of the Saint to infantine virtue; though it must be confessed that it has been much more probably accounted for. In the early ecclesiastical polity of the Romish church, it was usual, as frequently explained, to substitute Christian rites for others of a heathenish nature which they found in existence, in order the more securely to induce a change in the religious creed of our barbarous forefathers, when probably a more rational mode would never have been effective. Hence we find so many remains of *Druidical* and old *Roman superstitions* still preserved among Christian nations, which neither time, nor the improved state of intellectual acquirements, have been able to eradicate.

The antient religion of the Britons, as well as of the Gauls, was wholly *Druidical*; and they had accordingly, varying only in title, Popes,

revived that, but numerous other similar absurdities. Under this Queen's authority the BISHOP of LONDON issued an Injunction to the Clergy in his Diocese in 1554 to have a Boy BISHOP in procession, as had been customary; and it appears, from *Strype*, that on the Eve of St. Nicholas 1556, "a Boy habited like a Bishop in Pontificalibus, went abroad in most parts of London, singing after the old fashion, and was received with many ignorant but well disposed people, into their houses, and had as much good cheer as ever was wont to be had before."

Sir JOHN HAWKINS, in his History of the Science and Practice of Music, affords an account of the ceremony at SARUM, which, with some small variation, may be regarded as applying to our cathedrals at large. "He," the Boy Bishop, "was to be elected from among the choristers, on the anniversary of ST. NICHOLAS, — being the 6th day of December—; was invested with great authority, and had the state of a Diocesan Bishop, from the time of his election until Innocent's Day, as it is called, being the 28th of the same month. He was to bear the name, and maintain the state of a Bishop, habited with a crosier or pastoral-staff in his hand, and a mitre on his head. His fellows, the rest of the children of the choir, were to take upon them the style and office of Prebendaries, and yield to the Bishop canonical obedience; and, further, the same service as the very Bishop himself, with his dean and preben-

daries, had they been to officiate, were to have performed, the very same, mass excepted, was done by the chorister and his canons, upon the eve and holiday. The use of Sarum required also, that upon the eve of Innocents' Day, the Chorister Bishop with his fellows, should go in solemn procession to the altar of the Holy Trinity, in copes, and with burning tapers in their hands; and that, during the procession, three of the boys should sing certain hymns mentioned in the rubric. The procession was made through the great door at the West end of the church, in such order, that the dean and canons went foremost, the chaplain next, and the Bishop, with his little Prebendaries, last; agreeable to that rule in the ordering of all processions, which assigns the rearward station to the most honourable. In the choir was a seat or throne for the Bishop; and as to the rest of the children, they were disposed on each side of the choir, upon the uppermost ascent. And so careful was the church to prevent any disorder, which the rude curiosity of the multitude might occasion in the celebration of this singular ceremony, that their statutes forbad all persons whatsoever, under pain of the greater excommunication, to interrupt or press upon the children, either in the procession, or during any part of the service directed by the Rubric: or any way to hinder or interrupt them in the execution or performance of what it concerned them to do. Farther it appears, that this infant Bishop did, to

a certain limit, receive to his own use rents, capons, and other emoluments of the church.— In case the little Bishop died within the month, his exequies were solemnized with great pomp; and he was interred, like other Bishops, with all his ornaments.” One instance of which attention, SIR JOHN might have added, to the remains of a boy who died during the continuance of his jurisdiction, may be seen near the west end of Sarum cathedral church, where is the figure of a youth, clad in the episcopal habit, standing on a monster, with a lion’s head, and the tongue and tail of a dragon; in allusion to the expression of the Psalmist — “*Conculcabis leonem et draconem;*” Thou shalt tread on the lion and the dragon. To these mockeries of an ecclesiastical import succeeded others having a political tendency, over which the “**ABBOT OF UNREASON,** **ABBOT OF MISRULE,**” or, as he was subsequently called, the “**LORD OF MISRULE,**” held pre-eminent sway. This “**PRINCE**” regulated the sports and pastimes of the COURT, throughout the Christmas Holidays, by the express *appointment of the COUNCIL*. Some of the COLLEGES, and SOCIETIES OF THE LAW, followed the example of the Court; and by degrees, as the immediate object of these buffooneries was lost sight of, the NOBLES each retained a similar jocular personage in his establishment. From the Nobles the custom spread to the CITY, and at length descended to almost every little parish throughout the kingdom,

where, aping the follies of the great, the rustics used to “ chuse them a graund Captaine of mischiefe, whom they innoble with the title of **LORD OF MISRULE**, and him they crowne with great solemnity, and adopt for their kinge.”—(Anatomie of Abuses, Philip Stubbs, 1595.)

ST. NICHOLAS was likewise venerated as the protector of VIRGINS ; and there are, or were until lately, numerous fantastical customs observed in Italy and various parts of France, in reference to that peculiar tutelary patronage. In several convents it was customary, on the eve of ST. NICHOLAS, for the *Boarders* to place each a silk stocking at the door of the apartment of the Abbess, with a piece of paper inclosed, recommending themselves to “ GREAT ST. NICHOLAS OF HER CHAMBER ;” and the next day they were called together to witness the Saint’s attention, who never failed to fill the stockings with sweetmeats, and other trifles of that kind, with which these credulous *Virgins* made a general feast. Many of the Italian nobles had a practice called “ ZAPATA,” (the Spanish for a *Shoe*), which somewhat resembled this foolery : — carefully watching their opportunity, they used to place in the slippers or stockings of persons they wished to honour, some present of dress or trinkets, which, on the morning of this Saint’s day, were meant to surprize and gratify their visitors. Both usages appear to have taken their rise from the same fable. A gentleman, it would appear, of

noble descent, had, by some casual misfortune, become so reduced by penury and want, as even basely to propose to his three daughters to abandon themselves to a life of profligacy, for their mutual support. ST. NICHOLAS, shocked at such threatened degradation of the female character, resolved to interpose his kind assistance for the relief of these distressed damsels, and accordingly threw into the chamber of the gentleman, a *stocking* containing a portion for his eldest daughter, who, thus happily provided for, was speedily disposed of in wedlock; the second in due time received the like aid, and afterwards the third, by which means they were all rendered happy in the choice of their hearts!

ST. NICHOLAS, styled in several of the legends "THE GLORIOUS CONFESSOR," was not the patron of infants and of virgins only; he had also the peculiar honour of being worshipped by SEAFARING MEN of every denomination. In illustration of this fact, it is worthy of notice, that there is scarcely a place of any note around our coast, or adjoining the principal rivers, but has some sacred edifice *dedicated to him*. The first churches built at Great Yarmouth, and others of the most antient sea-ports, were put under his protection, and enriched by offerings from MARINERS, FISHERMEN, &c. as well as by merchants trading "BEYOND SEA." In other countries the like attentions were paid to the Saint, as being peculiarly propitious to all connected with a sea-faring life;

and we find that CHARLES the Third of NAPLES instituted an Order for the advancement of navigation, called the ARGONAUTS OF ST. NICHOLAS; while in Russia in particular, numerous places of devotion were dedicated to this Saint, to afford voyagers of every kind, ample opportunities of praying, or returning thanks, for prosperous voyages. He is indeed generally held as the GREAT PATRON of the RUSSIAN EMPIRE.

The reason of ST. NICHOLAS having been the Saint most revered by mariners, is accounted for by that part of his life, written by the Monks, whereby we are assured that he not only by his prayers abated a tempest, and preserved the ship in which he was voyaging to the Holy Land, but, upon another occasion, personally appeared to some mariners, who in a storm had invoked his aid, and saved them from perishing, although it is worthy of remark that he was then living, and in a distant region !

Numerous churches, not on the coast, were also placed under the patronage of ST. NICHOLAS; but this is to be accounted for principally from the power of the DOMINICANS, who, for causes which have eluded research, adopted him as their PECULIAR TUTELAR SAINT; while the dedication of KING'S COLLEGE, CAMBRIDGE, to this Saint and the VIRGIN MARY, by HENRY the Sixth, is attributed to the circumstance of that Prince having been born on the anniversary of ST. NICHOLAS, who, by the superstition of the times, was therefore considered as having *presided at his birth*.

● Even the MUSCOVITE LAPLANDERS have been taught to hold ST. NICHOLAS in veneration; and to this day place in the coffins of their deceased relatives, small images of this Saint, whom they regard as one of the most able and strenuous advocates for the dead!

Conception of the Virgin Mary.

(8TH DECEMBER.)

The Romish Church holds an annual festival, on this day, under the title of "THE IMMACULATE CONCEPTION OF THE HOLY VIRGIN," whom they state to have been *conceived* and *born* without original sin. In support of this doctrine, more has been written than perhaps upon any other point of Ecclesiastical controversy, while the labours of those who have opposed it have been little less diffuse. One author, PETER D'ALVA, has published forty-eight *Folios* on the *Mysteries* of the Conception!—This immaculate conception of the Mother of our LORD, without the original sin imputed to the rest of the human species, and consequent happy nativity of that holy *Virgin*, are strenuously maintained to have taken place at LORETTO, about 150 miles from Rome; and it is also contended with much vehemence, that she was at that *particular place*,—"hallowed by her birth,"—saluted by the Angel GABRIEL; that she

there nurtured our SAVIOUR until he was twelve years of age ; together with other particulars not proper to recite. But why that spot has been selected by Papal Rome, for such peculiar honours as the birth of the Virgin, and, contrary to the evidence of Scripture, of the birth of our LORD also, is not to be reconciled to reason ; and yet the popular belief readily yielding to that which *power dictated*, LORETTO, from such preference, became one of the richest places in the world, from the numerous pilgrimages and votive presents made to the SANCTA CASA, or *Holy House* ; to inclose which, a magnificent church was erected and dedicated to the *Virgin*, hence generally styled our LADY OF LORETTO. The major part of the Popish writers, however, account for LORETTO being held in such pious esteem, in a different manner. The SANCTA CASA, they confess, was in GALILEE, when the immaculate conception was vouchsafed ; *but*, they continue, it was removed thence, by angels through the air, to Dalmatia, in the year 1291, and from that *resting place* to LORETTO, about four years afterwards.

ANSELM, Archbishop of Canterbury, is stated by numerous Authors to have first instituted this feast “ in the year 1070, upon occasion of WILLIAM the Conqueror’s fleet being in a storm, and afterwards coming safe on shore.” ANSELM does not, however, appear to have been Archbishop of Canterbury until the year 1093, in the reign of WILLIAM RUFUS, the son of the Norman In-

vader. PETER THE LOMBARD originally started the mystery of the Immaculate Conception in the year 1060 ; though BARONIUS affirms, that it was "*discovered by Revelation*" in the year 1109, to "*one* (but his name is not recorded) who was "*a great lover of the Virgin*, and daily read her "*office*." On the day he was to be married, however, he was "*so much occupied*," that this usual piece of devotion escaped his attention until he was in "*the Nuptial Office*," when, suddenly recollecting the omission, he sent his bride and all the company home while he performed it. During this pious duty, the VIRGIN appeared to him with her son in her arms, and reproached him for his neglect, affording, however, the glorious hope of salvation, if he would "*quit his wife, and consider himself espoused to her*," declaring to him the whole of the circumstances of her *nativity* and *conception*, which he reported to the Pope, who naturally caused her feast immediately to be instituted. The Canons of LYONS attempted to establish an office for celebrating this mystery in the year 1136, but BERNARD opposed it. The Council at OXFORD, in 1222, left people at liberty either to observe the day or not. SIXTUS the Fourth, however, in the year 1476, ordered it to be generally held in commemoration, although the *alleged circumstances* attendant upon this *immaculate conception* are not, even in the Church of Rome, held as an article of faith, but merely reckoned a "*pious opinion*." The Coun-

CIL OF TRENT confirmed the ordinances of SIXTUS, but without condemning as Heretics those who refused to observe it; and ALEXANDER the Fifth issued his Bull, even commanding that there should *not* be any discussion upon such an *intricate subject*. The Spaniards, however, were so decided in their belief of this mystery, that from the year 1652, the Knights of the Military Orders of ST. JAMES of the Sword, CALATRAVA, and AL-CANTARA, each made a vow at their admission, to *defend* the doctrine.

That the HOLY VIRGIN, who had received the immortal glory of being the Mother, and of fostering the SAVIOUR OF MANKIND, should become the object of veneration, is a circumstance not to be wondered at, or objected to. Every pious Christian must hold her remembrance in the most profound respect; but it is much to be lamented, that a mistaken zeal has prompted the Church of Rome to *offer to her prayers and adorations due only to the DEITY*, and to *attribute to her, powers referable solely to that OMNIPOTENT SOURCE*.

In the Popish countries, the VIRGIN is still the primary object of devotion, and is addressed by her superstitious votaries under the following titles, ill suiting with the reformed sentiments of this country.

EMPRESS OF HEAVEN !

QUEEN OF HEAVEN !

EMPRESS OF ANGELS !

QUEEN OF ANGELS!
 EMPRESS OF THE EARTH!
 QUEEN OF THE EARTH!
 LADY OF THE UNIVERSE!
 LADY OF THE WORLD!
 MISTRESS OF THE WORLD!
 PATRONESS OF THE MEN!
 ADVOCATE FOR SINNERS!
 MEDIATRIX!
 GATE OF PARADISE!
 MOTHER OF MERCIES!
 MOTHER OF DIVINE GRACE!
 GODDESS! and
 THE ONLY HOPE OF SINNERS!

Under which two latter, they profanely implore her to afford them salvation by the power, which, as a Mother, she is inferred to possess of "*commanding* her Son"!!! While their legends too, afford tales in support of the opinion, that the Virgin not only possesses, but actually exerts such authorities.—"*O Mary*," says ST. BONAVENTURE, "be a man never so wicked and miserable a sinner, you have the soft compassion of a Mother for him, and never leave him until you have reconciled him to his Judge." One instance of which peculiar protection of sinners, is recorded from Father CRASSETT, who with much solemnity states, that "a soldier, hardened by his occupation, had not only renounced CHRIST, but given himself up wholly to the Devil and the most vicious courses, though, as he did not also

renounce the Virgin, he in a time of much necessity fervently prayed for her intercession." This application, he adds, "was instantly attended to, and the man heard the benevolent Mother of our Lord desire her Son to have mercy upon him; who, not to refuse his Parent, answered, he would do it *for her sake*, notwithstanding he had himself been wholly forgotten and unnoticed." That such abominable profaneness should have ever been encouraged, almost exceeds belief; but the Virgin was ever reputed lenient to those who relied on her, and consequently was always applied to by the most profligate, as their ultimate and sure support.

The first who was particularly noticed as introducing this worship of the HOLY VIRGIN, is PETER GNAPHEUS, Bishop of ANTIOCH, in the fifth century, who appointed her name to be called upon in the prayers of the Church; and PETER FULLO, a monk of CONSTANTINOPLE, is also said to have introduced her name in the public prayers, about the year 480; but it is certain, that she was not *generally* invoked in public until a long time after that period.

The worship paid to the VIRGIN is, from its pre-eminent importance, styled by the Popish Theologists, HYPERDULIA: That offered to SAINTS is simply called DULIA.

St. Lucy.

(13TH DECEMBER.)

LUCY, whose name still holds a station in the Reformed calendar, does not appear to have any very peculiar circumstances attached to her history; and is thought to have been retained, because her festival antiently governed, as it yet regulates, the Winter Ember Days, as shewn in vol. I. page 242. She was born at Syracuse, the Capital of the Island of Sicily, where she was educated in the principles of Christianity. When arrived at a suitable age, her mother, then a widow, affianced her to a young nobleman of the first rank, between whom and her much-loved child, she thought she had discovered a reciprocal regard: LUCY had, however, previously to such engagement, and without her mother's knowledge, entered into a *solemn Vow* wholly to devote herself to God, and to preserve a perpetual celibacy. Her admirer, who, it is said, was only half converted to the true faith, endeavoured by every effort to induce her to get absolved of her vow; but she was proof against such "unworthy attempt;" and, effectually to release herself from his importunities, divided her wealth among the poor: This conduct so exasperated her lover, that he accused her to PASCHASIUS, the Judge of

the Island, who was a Heathen, of being a Christian, and an avowed enemy to the Deities of his country. LUCY, hereupon, was sentenced to be sent to the STEWS, a beastly and horrid punishment, common in those times; but, to take the words of her legend, "God rendered her immoveable," so that the guards were not able to force her thither, and she was "blessed by dying in prison, in the year 304."

LUCY, in Popish countries, is implored by persons afflicted with distempers of the eyes, though why her intercession has been selected as peculiarly effectual in complaints of the visual organs, no where appears. She is usually depicted with her eye-balls lying in a dish; an emblem, as some consider, of her having been deprived of her eyes while in prison, of which circumstance however it is to be remarked, that not any trace is to be found in her legend.

❶ Sapientia.

(16TH DECEMBER.)

Our Reformers having left in our calendar the expression of "O SAPIENTIA," much ingenuity has been exerted by certain Writers to prove from that circumstance, that they were satisfied a FEMALE SAINT AND MARTYR, so called, was wor-

thy of such remembrance; and we are thence told of her having been one of the sufferers who fell a sacrifice with **ST. URSULA**, and her **ELEVEN THOUSAND VIRGINS**! As, however, the silly tale respecting these alleged female Martyrs has, long since, lost its credit, except among the most ignorant of the Catholics, this mode of accounting for the title of the day, will not be deemed worthy of any attention, and especially as **SIRMON** the Jesuit, one of the most eminent and learned of the popish writers, has candidly confessed that the Legend originated from the gross ignorance and superstition of the early Monks. "There are," he says, "in an antient manuscript Martyrology, which I have seen, the following words '**URSULA ET UNDECIMELLA VMMM.**'—**Ursula and Undecimella Virgins and Martyrs**:"—but the monks having mistaken the name of the latter for the Latin Undecim-mille, or 11,000, conceived and carefully propagated the ridiculous notion that eleven thousand Virgins had travelled and suffered martyrdom with **St. Ursula**.

The Anthem in the Latin service in honour of our Saviour's Advent, commenced with the words, '**O SAPIENTIA QUÆ EX ORE ALTISSIMI PRODIDISTI,**' &c. which may consistently account for its continued notice in our calendar: particularly, as in the old Romish ritual, the **VIRGIN** had a festival assigned to her honour by the title of "**OUR LADY OF OL**" or our Lady in expectation of the promised Messiah, whose vehement desire of that important

event they expressed by the ejaculation "O!" and made the beginning of the *seven* ANTHEMS preceding the MAGNIFICAT, "*O, when will the day arrive? O, when shall I see with my eyes? O, when*", &c. &c.

St. Thomas the Apostle.

(21ST DECEMBER.)

ST. THOMAS, styled also DIDYMUS,—which latter word signifies in the Greek language, as THOMAS does in that of the Syriac, a *Twin*,—was called to be an Apostle towards the latter end of the first year of our Redeemer's public ministry: but sacred history does not afford any information as to his parentage or occupation, though he is considered to have been a fisherman, and to have received his birth at GALILEE.

ST. THOMAS is first mentioned in Holy Writ, upon an occasion that amply testified his firmness of soul, and attachment to his heavenly master. Upon the decease of LAZARUS, our Lord, with the view of confirming the faith of his disciples, proposed to return to Jerusalem; and while all the rest of the Apostles were alarmed at the danger of entering that city, where the Jews had lately sought to stone our Lord, and attempted to

dissuade him from the undertaking, THOMAS exhorted them to abandon all such unworthy apprehensions, nobly saying, "Let us go also, and venture our lives with him."

This Apostle was not present when the Messiah first appeared to his Disciples after his resurrection; and it was not until our Lord had permitted him to put his finger into his wounds, that he would believe in the identity of his person: satisfied with evidence so palpable, ST. THOMAS burst out into the passionate confession, "MY LORD AND MY GOD," and became, through our Saviour's condescension, one of the most active of the Disciples. ST. THOMAS, after the dispersion of the Apostles, preached the Gospel to the Medes, Persians, Cananians, Hyrcanians, Bactrians, Ethiopians, and Indians; among the latter of whom he at length suffered martyrdom at Meliapour, and was buried in the church which he had caused to be erected in that city. The success with which this intrepid Minister had promulgated the doctrines of our Holy Faith, created a jealousy and hatred in the Brachmins, or Priests, who surprized him while at his devotions in a place of retirement, assailed him with stones and other missile weapons, and at length put an end to his life and sufferings, by piercing him through the body with a lance, A. D. 73. His remains were found in the year 1517, amidst the magnificent ruins of Meliapour, named ST. THOME by the Portuguese, in honour of that

circumstance ; and in the year 1522 the bones, and the lance with which he was pierced, were removed to Goa. When MARCO POLO travelled in India so early as 1269, he was informed that the body was deposited in that place, and there is reason for believing such to have been the fact. Through the means afforded by the indefatigable and enterprizing researches of commerce, various other evidences have been brought to light, in proof of the place and manner of the death of ST. THOMAS : and it is past dispute, that there were Christians in India from the earliest ages, who, no doubt, had been converted by this Apostle. ALFRED the Great, in the year 883, sent SIGHELM the Second Bishop of Sherbourne, with alms to them, which he distributed, and received in return various rich gems.

The festival of St. THOMAS was instituted A. D. 1130; and it has been placed by the Church in the second course of holidays, beginning at Advent ; our Saviour having vouchsafed to afford him the most indisputable evidence of his resurrection.

ST. THOMAS may be known, in all graphic representations, by the lance he holds, in token of the mode in which his life and sufferings were terminated.

This being considered as the SHORTEST DAY in the year, a reference is requested to page 65, where that circumstance is noticed.

Christmas Day.

(25TH DECEMBER.)

CHRISTMAS-DAY, is a festival of the church universally observed on the 25th of December, in memory of the NATIVITY of our blessed Lord JESUS; and it has no doubt been denominated CHRIST'S-*Mass*, from the appellative: CHRIST having been added to the name of JESUS, to express that he was the MESSIAH, or the Anointed, so long and anxiously expected in the world: In this sense it may be singly used to denote a person sent from GOD; and consequently by way of antonomasis, or expressing the *dignity* of the person, instead of the *name*, it became peculiarly appropriate to the birth-day, or incarnation, of that most Holy and divine Spirit, who came from GOD, as the Minister of his will, and the Messenger of his grace, to man.

The name of MESSIAH has been applied to the Kings of Judah, and even to the Prophets and High Priests of the Jews; and was designed as significant, not only of their mental qualifications, but of those gifts and graces of the SPIRIT of the ALMIGHTY, so essentially requisite for properly discharging the duties of those important offices: But the title of MESSIAH was principally, and by way of pre-eminence, given by the He-

brews to their expected great Deliverer, whom our Saviour expressly declared himself to have been; and thenceforward CHRIST, the equivalent of *Messiah*, was made an addition to JESUS, the name designed him from Heaven, by the angel GABRIEL, and which signified Saviour, or the important mission our LORD had undertaken for the rescuing mankind from the dire effects of sin, by his atoning sacrifice.

The *Mass* of CHRIST, as originally used by the Church, implied solely the festival celebrated, in which sense it was applied to CHRIST'S MASS, or Festival, long antecedent to the introduction of the sacrifice of THE MASS, or, in other words, to its present, and long altered, appropriation to the offices, or public prayers, used by the church from which we separated; or, in its more emphatical sense, as allusive to the EUCHARIST, with which MASS is now considered synonymous in the Church of Rome. The word MASS appears first to have been introduced into ecclesiastical ordinances in the year 394; but it then meant nothing more than the peculiar services appropriated to different persons, according to their advancement in knowledge, who quitted the congregation, as soon as the prayers that particularly concerned them were ended. The Catechumens, or probationers for admittance into the society of the Christians, were first dismissed, the Penitents next, and before the communion all those who were not prepared for the

LORD's Table. In the Latin Church the form was *Ite Missa Est*, &c. "Depart, there is a dismissal of you, or you are at liberty to depart;" *Missa* being the same with *Missio*: Hence the service was denominated *Missa Catechumenorum*, the Mass or Prayers of the Catechumens, which was performed for those in the first rudiments of Christianity; and that service afterwards at the celebration of the Eucharist was called the *Missa Fidelium*, the Mass or Prayers of the Faithful. Time, and the wily policy of priestcraft, perverted the primitive signification of the word, to its ulterior meaning, as already explained. In 680 **MASS** was introduced into **ENGLAND**; and, in 1201, a decree passed requiring prostration at the elevation of the Mass or **HOST**.

At the period of the incarnation or birth of our **LORD JESUS CHRIST**, the Roman Calendar, or register of time, had undergone very considerable alterations, whereby to make it accord with the true course of the sun; but the regulations of **JULIUS**, and afterwards of **AUGUSTUS CÆSAR**, as explained in vol. I. pp. 22, 27, were subsequently found to be insufficient; although for ages they were the acknowledged standard, by which continued to be regulated the computations of the several provinces of the Roman empire; and **JUDEA** being at that time tributary to Rome, of course adopted that general regulation. Hence arose the inaccuracy, which has been so often and so pathetically lamented, in keeping the day of our

LORD's Nativity ; which it is now settled, by arguments incontrovertible, did not take place on the 25th of December, but at the time the Jews kept their feast of Tabernacles. The precise year, generally considered to have been four years prior to the vulgar æra, yet remains undetermined. The **FIRST CHRISTIANS**, who, it is proper to remark, were **ALL Converts** from the **HEBREWS**, solemnized the **NATIVITY** on the *1st of January*, conforming, in this computation, to the Roman year, though it is particularly to be noticed, that on the day of the **FEAST OF TABERNACLES**, they ornamented their churches with green boughs, as a memorial that **CHRIST** was actually born *at that time*, in like manner as the antient Jews erected booths or tents, which they inhabited at this season, to keep up, by an express command from **GOD**, the remembrance of their deliverance from **Egyptian** bondage, and of their having dwelt in tents or tabernacles in the wilderness. To the present period, the custom of ornamenting the churches and the houses of Christians, on the day *kept* as the Nativity of **CHRIST**, still remains in almost general observance ; and, as it is now too late to remedy any error with regard to the celebration of the *actual* natal day of our **LORD**, it becomes the duty of every Christian to hallow the one which has been appointed for that purpose, with the same fervour and devotional reverence, as though the real day had been accurately ascertained and generally recognised. The circum-

stance of our LORD'S Incarnation is meant to be celebrated, with all its attendant superlative advantages, to such as believe and follow his Gospel; and that man must be a very caviller, and unworthy of salvation, through our blessed Mediator CHRIST, who can object to solemnize the day that has been set apart for that holy purpose, whether it be precisely the same on which that event took place, or not. Whatever difference of opinion may arise with regard to the actual time of our Saviour's birth, surely all persons may join in the offices which have, with so much judgment, been expressly appointed for the solemnization of that joyous event; as the *season* which the church has chosen, does not involve the credibility of the *fact*, nor affect any material point, either practical or devotional.

Until the year of our Lord 523 the Christians continued to make use of the Roman epocha, which was calculated either from the foundation of their city, or the reigns of their CÆSARS. In that year DIONYSIUS EXIGUUS, a Scythian by birth, and afterwards a Roman abbot, persuaded JUSTINIAN to adopt a new mode of computing time, and to date its commencement from the advent of the MESSIAH—or as we yet express it ANNO DOMINI. DIONYSIUS was not remarkable for talents; hence and from the lapse of time that had escaped between the Incarnation and the establishment of the Christian æra, originated this error; and before it was discovered, the VENE-

RABLE BEDE, in his pious eagerness to subscribe to the alteration, introduced the usage, and established its observance in this country. PANODORUS, an English Monk, had, indeed, so early as the year 395, dated some tracts from the Incarnation; but his example was not followed.—DIONYSIUS therefore is generally considered as the one who introduced that usage.—In 730 it prevailed in the West, though not under the authority of any public Act. In 742 it was adopted by the first German Synod; and in 1431 generally established by Pope EUGENIUS IV.

The season of Christmas is no longer marked by that fervid hospitality which characterised its observance among our forefathers; nevertheless, many customs and old sayings are yet attached to its recurrence, of the origin of each of which it may be interesting to offer explanations, as far as the scanty sources from whence they can be drawn will admit:—In the article of the 1st January, vol. I. p. 143, is shewn the indisputable rise of the now almost exploded practice of making NEW YEAR'S GIFTS: to the same origin is to be assigned the nearly forgotten practice of bestowing CHRISTMAS BOXES; though in the middle and more superstitious ages, the then profligate ministers of religion took advantage of this spirit of liberality, to fill their own coffers.—MASSES, or Prayers, as hath already been explained, were appropriated to every purpose that could best answer the ends of religious avarice:

and it became, among other practices of the Monks, customary to offer masses for the safety of all ships that undertook long voyages. To quicken the pious gratitude, therefore, of those who embarked in such ships, or were connected with their safety, a Box was regularly appropriated to each ship, and kept in the custody of the priest, into which, money, or other valuable considerations might be put, to secure efficacy to the prayers of the Church.—These boxes were opened at CHRISTMAS, in each year, and thence got their names of CHRISTMAS-BOXES, which readily came to be understood as the title also of the presents themselves; and that no person interested in the several vessels, however poor, might neglect these oblations, they were encouraged to beg of their richer neighbours BOX MONEY, or, in other words, MONEY TO ENABLE THEM TO SUPPLY THE PRIEST'S BOX, that they might be entitled to partake of the virtue and efficacy of the prayers, which *otherwise* they could not reasonably expect.

“A MERRY CHRISTMAS” is still used by some plain honest people as a salutation, in testimony of their good fellowship and good wishes; but, like that other old fashioned practice of “WISHING A HAPPY NEW YEAR,” has given way with the altered manners of the times.—These expressions formerly had allusion to the hospitality of the rich, whose doors were, at this season of the year, opened to their tenantry and neighbours, when,

as it were by prescriptive right, the master met his guests with smiles, and conducted them to their seats in the spacious halls of their mansions, in the middle of which were the hearths, and where, "*Round about our coal fire,*" they were regaled with all the plain but substantial fare the season could afford. The first dish was generally a BOAR'S HEAD, which was conveyed to the principal table, with much pomp and ceremony; or in some instances a GAMMON OF BACON; and a BOAR'S HEAD ON CHRISTMAS DAY is yet, at *Queen's College, Oxford*, solemnly ushered into the Hall, with a Monkish Carol. Both these customs had the like allusion; and both were meant to express an abhorrence of Judaism, which our forefathers thought was appropriately done, by choosing as the principal dish, at the NATIVITY of CHRIST, as they did also at his RESURRECTION AT EASTER, what was known to be contrary to the Jewish law: Paganism was at an end, and the Jews were then almost the only opposers of our sublime faith. PLUMB PUDDINGS and MINCE PIES—in token of the offerings of the Wise Men from the EAST, of which their ingredients were considered to be types, and the latter, made long, with pieces of paste over them in the form of a cratch, or hay-rack, in remembrance of the manger in which our Saviour was first laid—were sure to be prepared in liberal profusion; and LAMB'S WOOL, or a composition of Ale, Sugar, Nutmeg, &c. so called from its peculiar softness,

passed from hand to hand in the **WASSAIL BOWL**, until jollity itself grew tired : Mean while the **JUUL**, or **YULE LOG**, burned briskly ; the **CHRISTMAS-CAROLS** were sung in boisterous and enthusiastic commemoration of the auspicious day ; and nought but social mirth, happy concord, and mutual benedictions, were suffered to prevail.— In the evening the **MUMMERS**, or **PLAYERS**, were introduced ; **DANCING**, or that species of festive activity called **GAMBOLS** (and also for the peculiar energies at this season, **CHRISTMAS-GAMBOLS**), in which the legs bore the principal part as the term expresses, were encouraged ; and every other means employed, whereby to make the guests satisfied with their host, and happy and pleased with each other :

“ A Christmas Gambol oft could cheer

The poor man's heart, through half the year.”

At present, Christmas meetings are chiefly confined to family parties, happy, it must be confessed, though less jovial in their nature ; perhaps, too, less beneficial to society, because they can be enjoyed on other days not, as originally was the case, set apart for more general conviviality and sociability ; not such as our old ballads proclaim, and history confirms, in which the most frigid tempers gave way to relaxation, and all in eager joy were ready to exclaim, in honour of the festivity :

“ For, since such delights are thine,

CHRISTMAS, with thy bands I join,”

The **WASSAIL BOWL**, of which there are still some customs remaining to keep it in remembrance, among the commonalty, in the county of **Sussex** and other parts of the kingdom, was the name of the favourite Vessel, out of which our Saxon ancestors took such copious draughts, as even to call for legislative interference. When the Saxon warrior brothers, **HENGIST** and **HORSA**, first visited this kingdom, at the solicitation of **VORTIGERN**, Prince of the **Silures**, the British chief became deeply enamoured with **ROWENA**, the young and beautiful niece of **HENGIST**; and forgetting his country, quietly submitted to the ambitious views of his subtle ally, who, from an auxiliary, soon rendered himself a governing monarch in our isle. At a banquet prepared by **HENGIST** in honour of **VORTIGERN**; **ROWENA**, instructed by her uncle, presented to the aged Prince a cup of spiced wine; and with smiles welcomed him in the words "**WAES HEAL HLAFORD CYNING**," *i. e.* "*Be of health, Lord King*;" to which, through his interpreter, he answered, "**DRINC HEAL**," or, "*I drink your health*." The result answered the views of the Saxon; **VORTIGERN** wedded the blue-eyed nymph, and became regardless of the premeditated encroachments on his dominions. **ROBERT OF GLOUCESTER** enters into this circumstance, and even favours us with its celebration in poetry:

"**Rusteshire and sitte hire adoune and glad dronk**
hire heil,

And that was in this land the Werst 'Was hail,'

*As in language of Beowulf that we might there write
And so well he paterly the folk about, that he is not
But borgute."*

Which has been elegantly paraphrased in the Antiquarian Repertory :

" ' Health, my Lord King,' the sweet ROWENA said,
' Health,' cried the chieftain to the Saxon maid ;
Then gaily rose, and, 'mid the concourse wide,
Kiss'd her hale lips, and plac'd her by his side.
At the soft scene such gentle thoughts abound,
That healths and kisses 'mongst the guests went round :
From this the social custom took its rise,
We still retain and still must keep the prize."

WAES-HEAL, from that period, not unnaturally became the name of the DRINKING CUPS of the Anglo-Saxons, in all their future entertainments : they thereby kept up a remembrance of one of the principal means by which they had acquired possession of this country ; and the friendly salutation of wishing health became firmly established, and even yet remains among us. WESSELL, WAS-SAL, WASSELL, WASSEL, and WASHAILE, BOWLS, are only altered modes of spelling the antient WAES-HAEL or WISH-HEALTH BOWLS. Drinking parties were called WASHEILS, WASSELS*, or

* The immortal SHAKSPEARE alludes to these carousals in HAMLET :

" The King doth wake to night, and takes his rouse,
Keeps WASSEL, and the swagg'ring up-spring reels."

And also in the continuation of that passage, to the practice of *Pledging* (see vol. i. p. 271).

" And as he drains his draughts of rhenish down,
The kettle-drums and trumpets thus bray out
The triumph of his PLEDGE."

WASSALINS, and their jovial partakers WASHEILERS or WASSALERS, which latter the poor who go about soliciting money in Sussex, &c. still style themselves; and their occupation of the day WASSALINGS. WATSAIL is a term still applied to the drinking songs, which, in cyder counties, are sung on the eve of the EPIPHANY, when libations are poured out to the apple-trees, by our country swains, to procure a fruitful season; and there can be little doubt but that this practice is a remnant of heathen superstition, originating from the sacrifices to POMONA, who was worshipped by the Romans as the tutelar deity of orchards and fruit-trees. The Saxons were remarkable for immoderate drinking, and when intoxicated, with their favourite ALE, were guilty of the most outrageous violences. DUNSTAN endeavoured to check this vicious habit, but durst not totally obstruct their much-loved intemperance: he introduced therefore an ingenious custom, of marking or PEGGING their CUPS at certain distances, to restrain one man from taking a greater draught than his companions, which for a time lessened the evil, though it proved in the end productive of much greater excesses than were before indulged in: prior to that regulation some of their parties used to avoid drinking to intoxication, but when they were obliged to drink to the pegs, they had no longer a choice, and were generally the sooner overcome: refining upon DUNSTAN's plan, each was obliged to drink *pre-*

cisely to a pin, whether he could sustain a quantity of liquor equal to others or not; and to that end it became a rule that whether they exceeded, or fell short of the prescribed bumper, they were alike compelled to drink again until they reached the next mark. In the year 1102 the PRIESTS, who had not been backward in joining and encouraging these drunken assemblies, were ordered to avoid, such abominations, and wholly to *discontinue* the practice of "DRINKING TO PEGS." This order does not appear, however, to have been strictly attended to; for in the year 1348, William Palmer makes a will, bequeathing certain rents for a priest to celebrate masses for the repose of his soul, in which may be seen the following clause:

"I woolle that the saide **Preste** to the saide Chauntrye preferyd be unble, deboute, and counted conyent, noo no baccabonde, no **Caberne-hunter.**" [*Will-book, Allhallows, Staining.*] Some of these PEG OR PIN CUPS, OR BOWLS, and PIN OR PEG TANKARDS, are yet to be found in the cabinets of Antiquaries; and we are to trace from their use, some common terms yet current among us. When a person is much elated, we say he is "IN A MERRY PIN," which no doubt originally meant, he had reached that *mark* which had deprived him of his usual sedateness and sobriety: we talk of taking a man "A PEG LOWER," when we imply we shall check him in any forwardness, a saying which originated from a regulation that

deprived all those of their turn of drinking, *or of their peg*, who had become troublesome in their liquour: from the like rule of society came also the expression of "HE IS A PEG TOO LOW," *i. e.* has been restrained too far, when we say that a person is not in equal spirits with his company; while we also remark of an individual that he is getting on "PEG BY PEG," or, in other words, he is taking greater freedoms than he ought to do, which formerly meant, he was either drinking out of his turn, or, contrary to express regulation, did not confine himself to his proper portion, or *peg*, but drank on to the *next*, thereby taking a double quantity.

The "LOVING CUP" still preserved at the hospitable table of the LORD MAYOR of London, must be considered as merely an altered title of the WASSAIL BOWL: immediately after every dinner, given by the chief magistrate of the Mansion House, a large silver chalice, passes from lip to lip, his Lordship first drinking from it himself, and greeting his company with the expressive and friendly salutation of "The LORD MAYOR drinks to you in the LOVING CUP, and bids you all heartily wellcome." It was formerly the usage in England, to have a cup or bowl placed on the tables of our monarchs, nobles, abbots, &c. on all occasions of particular festivity; and there can be little doubt but that the CUP used at the inauguration of our sovereigns—as well as the Loving Cup of the Lord Mayor—have been continued

from the period when the Wassail Bowl was held in such high esteem. (See p. 369). The cups so much used by our ancestors, were sometimes also called "GRACE CUPS," and "POCULUM CHARITATIS," the Cup of Charity—and under all their various titles they were designed to promote brotherly love in the whole of the company, each drinking from them in succession, and *wishing health* to his neighbour, as was the custom with, and the cause of the name of, the WASSAIL BOWL.

The expression of JUUL or YUUL, when applied to *Games, Clogs, Logs, Batches, or Blocks, Ale, Cheese, Cakes, Dough, &c.* as well as all the corrupt variations into which it has fallen in different counties, of JUL, JOL, YULE, YUUL, YEULE, YU, NULE, NOEL, NOUEL, ULE, and U, each signify CHRISTMAS; while the addition of *Games or Clogs, &c.* severally denote the amusements, or articles in use at that holy season. The custom from whence the term YUUL DOUGH arose being nearly discontinued, will require some explanation; the other terms indicate their present respective signification.—The bakers formerly were accustomed, generally throughout this kingdom, to offer to their customers on Christmas-day, as they yet do in some places, small DOLLS or BABIES made of dough, whereby to typify the Advent of our LORD: and it is to be lamented that such a superstitious conceit should still exist, particularly as even in the Papal dominions from whence we receive the usage, this vile absurdity

is no longer encouraged. Formerly, presents of confectionary were offered to the Fathers at Rome, made up in the forms of crosses, infants, &c.; and to that origin, our best writers ascribe the ridiculous imitation of our bakers in their YUUL DOUGH.

Antiently our Saxon ancestors, as well as other of the Northern nations, kept a festival in honour of their great idol THOR, at the period of the year when the Sun was on his annual return, which they universally called JUUL; and it is a remarkable fact that such expression, or some corruption springing from it, is yet in use on the continent for CHRISTMAS. In SWEDEN, DENMARK, NORWAY, and ICELAND, JUL or YUUL, come pretty near the radical word; while the French NOËL, and the old Norman French NOUËL, which latter was introduced into this country, are evidently derived from the like source. When Paganism gave place to Christianity, the teachers of the new faith nevertheless tolerated the enjoyment of the antient pastimes of their converts, lest, by attempting too absolute a reformation, they should have risked the loss of the advantages they had already obtained: they therefore not only permitted a Feast at this season, which they changed to the honour of the NATIVITY, from that of THOR, but suffered it still to be denominated the JUUL-TIDE; which by progressive degrees became a term synonymous with that of Christmas, though retained only

among the vulgar, who soon forgot its primitive signification.

The numerous changes that have taken place in the spelling of the word JUUL, have given rise to much speculation as to its etymology; though notwithstanding all the labour and ingenuity that have been exerted upon the occasion, the truth does not appear to have been positively determined; some of our Antiquaries having drawn their conclusions from *one* of the *altered forms* of writing the *original word*, others from another *varied form*, and a few only from the *original word*: hence it is by different authors alleged to have been derived — from the Latin *Jubilum*, signifying a time of rejoicing: from *Jule-tide*, as the season set apart for celebrating JULIUS CÆSAR's *tide* or time, to whom our Roman conquerors wished to pay a compliment: from *Ol* or *Ale*, which was a favourite beverage on Holidays: from the Gothic *Jule*, to make merry: from *Yule* or *Hule*, Holy, or Holi-day, of which latter *Yule* is stated to be merely a barbarism, &c.: while M. COUNT DE GEBELIN, with much learning, derives it from "JOL," which says he, "pronounced *Hiol, Iul, Jul, Giul, Hweol, Wheel, Wiel, Vol*, &c. is an ORIGINAL WORD, importing a general idea of Revolution, or of a wheel: JUL, JOM, in *Arabic*, expresses the first day of the year, that is the day of *Revolution*, or of return: GIL-ous in *Persian* signifies *Anniversary*; it is so applied in respect to Kings' Coronations: HIUL in *Da-*

nish and *Swedish* signifies *Rotation*: in *Flemish* it is *WIEL*, in *English* *WHEEL*: with the *Germans* the verb *WELL-en*, signifies to *turn*, *WEL* implies *Waves*, because continually *coming* and *going*. It is our (*i. e.* French) word *HOULE*: from whence also the Latin *VOL-vo*, &c."

That M. GEBELIN is near the point of research, seems more than probable; it was at the *turn* of the year that the festival was held by our Saxon ancestors; and a *wheel* was the device used by them in their clogs, or wooden almanacs, to mark the *Juul tide*; while *all* the other modes of explaining the word are too general in their nature to admit of their application to that season alone; and that (in particular) derived from JULIUS CÆSAR's *tide*, appears to be wholly conjectural, besides being of too modern a date. The Commonalty, however, leaving to the learned to search for the etymology of this word from foreign languages, have found an origin for the term in their mother tongue. "When the wise men," say they, "were seeking the infant JESUS, they were informed by the shepherds that they were to pursue the way the Star directed, for the Saviour is in the house over which it will stop; and there," added they, "YOU'LL be sure to find him in a manger"!

The old but obsolete practice of LIGHTING up the different PRIVATE HABITATIONS, as well as CHURCHES, on CHRISTMAS EVE, is regarded as part of the antient ceremony of the Pagan JUUL-TIDE,

or **FEAST OF THOR**, who was typified as the **SUN**, or supreme Governor of the Seasons, though the Christian Fathers judiciously contrived to withdraw attention gradually from the primitive object, and to regard such illuminations as expressive of the **LIGHT** which was born into the world; **HIAUL** or **HOUL** yet signifies the Sun, in the language of **Bas Bretagne**. On **MIDSUMMER EVE**, also, there was formerly another Festival in honour of **THOR**, when lighted torches were borne about, bonfires kindled in the streets, &c. &c. and it is still held in remembrance by the fires usually made on Midsummer Eve in **IRELAND**, &c. on particular eminences; but it is necessary to observe that many authors attribute its origin to **DRUIDICAL INSTITUTION**, and offer powerful arguments in proof of such conjecture: while it is probable the custom may be a mixture of both superstitions, or may have arisen in some places from the *Saxon*, and in others from the *Druidical Rites*.

The following verses, extracted from Barnabe Googe's translation of Thomas Neogeorgus' Pope's Kingdom, which was dedicated by Googe to Queen Elizabeth, would by its allusion to "Mother-Wort" and "Vervaine," appear to support the assumption of its being derived from that practice of the Druids, viz.

"Then doth the joyfull feast of John the Baptist take
his turne,

When bonfires great, with lusty flame, in every Towne
 doe burne;
 And young Men round about with Maydes doe daunce in
 every Street,
 With Garlands wrought of Mother-Mort, or else of
 Uervaine sweet,
 And many other flowers faire, with violets in their hands;
 Where as they all doe fondly thinke that whosoever
 stands,
 And thorow the flowers behold the flame, his eyes shall
 feel no paine.
 When thus till Night they daunced have, they through
 the fire amaine,
 With striving mindes doe run, and all their herbs they
 cast therein;
 And then, with words devout and prayers, they solemnly
 begin,
 Desiring GOD that all their ills may there confounded
 be,
 Whereby they thinke, through all that yeare, from agues
 to be free," &c. &c.

Until of late years, and in some parts perhaps
 even now, the common people in the North used
 after the church service was ended on Christmas
 Day, to make parties about the streets singing
 ULE-SONGS, or songs of rejoicing; one of these
 of *very humble composition*, and which was con-
 tinued the longest in use, is here transcribed:

"Ule, ule, ule, ule,
 Three puddings in a pule,
 Crack nuts, and cry ule."

For these JUUL SONGS, and WASSAIL SONGS, which were equally prevalent, the priests substituted others, borrowed from Italy, having a direct reference to the Nativity, and distinguished by the title of

CHRISTMAS CAROLS;

which, *religious* songs appertaining to that holy season, are continued to be called. These Carols, like the Juul Songs they superseded, appear to have been usually written by superstitious and illiterate persons; *but some authors* gravely assert that the Angels *first* introduced the custom of singing these divine songs, by "joining in an harmonious concert at the Incarnation." Other authors, less prophane, but perhaps with as little reason, state the courtly NEW YEAR'S ODE to be merely a polished ULE, or WASSAIL SONG, or a CHRISTMAS CAROL. Although CHRISTMAS CAROLS have indisputably been less attended to of late than they were in former times, it is a fact that *many thousand reams* of them, of the ballad size, are yet *annually* disposed of throughout this country.

Saint Stephen.

(26TH DECEMBER.)

The absolute fulfilment of the Sacred Prophecies in the sufferings of our Redeemer,—the aw-

ful circumstances attending that solemn event,—the great earthquake,—the supernatural darkness which overspread the land during the time of the passion of our Lord, as though to conceal that spectacle from the view of creation itself,—the glorious resurrection of our crucified redeemer from the dominion of death,—the condescending and affectionate regard which our Saviour vouchsafed personally to shew towards his Apostles for the good of mankind,—the extraordinary and miraculous gifts bestowed upon those Disciples by the descent of the HOLY GHOST:—all these combined circumstances wrought a powerful conviction in the minds of those who *heard* and *saw* what had been effected, of the truth of the doctrine of the Christian Faith; and soon augmented the number of believers to an extent that evidently marked the power and unlimited benevolence of the Deity.—To instruct and to confirm the multitude in the obligations of Christianity, was the office of the APOSTLES; and so fully were they occupied in this duty, that circumstances of less importance were of necessity committed to the superintendence of others: among the numerous regulations, for the general good of the infant Church, a public fund was established for the relief of the poor; and by the recommendation of the Apostles, seven persons denominated DEACONS, were elected for the purpose of managing this stock, and of ministering to the necessities of those who required such assistance. ST.

STEPHEN and *six* other persons were entrusted with this benevolent office; they were also empowered to preach the Gospel, and, in the absence of the Apostles, to baptize the new converts: a regulation that had an immediate and astonishing effect: the charitable spirit evinced by the newly-associated Christians, the mildness of their tenets, and their irreproachable lives, could not but excite the attention and admiration of even the most hardened and profligate of their observers. The numbers of their followers augmented, and among them were many of the Jewish Priests, who before had been the most strenuous supporters of the Mosaic constitution: effects like these soon drew upon St. STEPHEN, whose zeal and abilities were eminently conspicuous, the inveterate malice of the Elders of the Synagogue, who deputed five of their most able and learned men to controvert and overwhelm him, with the united powers of their eloquence and learning: the irresistible spirit of truth, however, baffled all their arguments; nor could their subtlety overcome the inspired messenger of Heaven: St. STEPHEN defended his principles with a boldness, tempered with modesty, which reduced his opponents to shame and confusion. To retire under such defeat was not to be expected from obduracy; their rage encreased in proportion to the disgrace of their discomfiture, and they resolved upon carrying that point by the basest means, which they could not obtain by their reasoning.

They accused him of blasphemy against God, against their HOLY TEMPLE, and the LAW; and suborning profligate and perjured witnesses against him, hurried him for condemnation before the SANHEDRIM, or great Council of the Jews, where ST. STEPHEN, inspired by the justness of his cause, again defended his doctrines with inflexible firmness: he supported his arguments with an historical account of the Jews, from the time of ABRAHAM; and concluded with upbraiding them with having betrayed and murdered the MESSIAH, as their forefathers had before persecuted and slain the Prophets, who foretold his Heavenly mission. [Vide ACTS chap. vii. throughout.] Stung by these reproaches brought against them by the person whom they had determined to destroy, his persecutors became tumultuous, and with infuriate rage dragged him from the assembly, and "hastening beyond the city, stoned him to death."

The pious and steady resignation with which this eminent Disciple received his Martyrdom, had the most beneficial results in propagating and strengthening the doctrines for which he suffered. That faith which neither argument nor the fear of death could overcome, carried with it a conviction of its divine origin: STEPHEN died to meet his heavenly reward, but the tenets he promulgated were not to be eradicated, — they had already taken effectual root; and having survived those impious assaults which have for ages been levelled against them, remain at this

time an invaluable blessing to, and the firmest support of, a very extensive portion of the civilized world.

ST. STEPHEN is called the **PROTO MARTYR**, or the first Martyr or Witness of the New Testament: for although ST. JOHN THE BAPTIST was murdered on account of the testimony he bore concerning CHRIST, he died *before the consummation of* THE OLD LAW: and it is owing to ST. STEPHEN having been the *first* who suffered for his steady adherence to the FAITH OF CHRIST, that his ANNIVERSARY has been fixed immediately following the day held by the Church in commemoration of the nativity of our SAVIOUR, whose faithful Disciple he proved himself, dying like his heavenly Master, praying for his murderers.

Historians are not agreed as to the precise period of ST. STEPHEN's martyrdom, some recording it to have taken place A. D. 33, others in the succeeding year; nor is any thing further known of his genealogy, than that he was a Jew.

In all pictural representations of ST. STEPHEN, he is shewn kneeling, apparently in the act of praying; and in token of the manner of his death surrounded by a rabble, casting huge stones at him.

Saint John the Evangelist.

(27TH DECEMBER.)

ST. JOHN was the son of ZEBEDEE and SALOME, and the *nominal brother* of our LORD: He was called to the ministry with his brother JAMES, and was afterwards honoured with even superior intimacy by our redeemer, than either his brother ST. JAMES THE GREAT or ST. PETER, who with him formed the chosen three to witness whatever was most remarkable in their divine master's actions. He is distinguished not only by the title of the "*beloved Disciple*," but appears upon all occasions to have received such peculiar marks of preference, as fully to confirm the verity of his having actually been the "*Disciple whom JESUS loved*." It was ST. JOHN who sat next to our LORD, and who leaned on his bosom *

* The expression of ST. JOHN's leaning on our LORD's bosom, is more than figurative. The antient usage of the Jews, whose customs CHRIST generally observed, unless irreligious and impure in their nature, was to take their repasts reclining on couches, as is practised by some of the Eastern nations to this day. The left elbow sustained the upper part of the body, while the lower part was extended at length on the couch. The most distinguished person laid first, or as some assert in the centre; and the next in consequence or power, laid with his head opposite to the breast of the first, so that if he wanted to speak to him, he was compelled to lean his head on his bosom: and this situation we are there-

at the LAST SUPPER ; it was ST. JOHN to whom the explanation was given as to which of the Apostles should betray the sacred confidence reposed in them ; and what still further, and more powerfully bespoke the strength of the affection of our LORD, it was JOHN to whom he commended his Mother for protection during his last agonies upon the Cross : “ Behold thy mother ; and from that hour that Disciple took her to his own home.”

When the immaculate Mother of our LORD had departed this life, which is recorded to have happened about fifteen years after the Ascension, ST. JOHN travelled into ASIA, conformably to the arrangement made by the Apostles for the extensive diffusion of the Gospel ; and it was to the Seven Churches of EPHESUS, SMYRNA, PERGAMUS, SARDIS, PHILADELPHIA, LAODICEA, and THYATYRA, which he established in Asia, to whom he addressed the Book of Revelations, which, replete with the *divine afflatus*, he composed for the everlasting benefit of those Churches, and of all succeeding generations. He is stated by many authorities (see vol. I. page 371,) to have been brought from Asia to Rome about the year 90, by order of DOMITIAN, and cast into a cauldron of burning oil, or rather of oil set on fire,

fore to understand JOHN to have usually held, as well as at the Last Supper.—“ Now there was leaning on JESUS’S bosom, one of his Disciples whom JESUS loved, &c.”

whence he however miraculously escaped without injury. On this account the antients have given him the honour of martyrdom: for, though the attempt at his destruction failed in its effect, yet he had yielded himself to that which, without the immediate interposition of Providence, must have inflicted on him the most severe and horrid death.

After having successfully preached the pure doctrine of Christianity, — composed the GOSPEL in the sacred canons called by his name, — as well as THREE CATHOLIC EPISTLES, and the APOCALYPSE, — this great, holy, and last surviving Apostle, expired with tranquillity, as it were in a sleep, at EPHESUS, at the very advanced age of 94, in the year of our Lord 100; thus making the *first Century* of the CHRISTIAN ÆRA and the APOSTOLICAL AGE terminate together.

ST. JOHN is generally denominated by the antient Fathers under the five several titles of, — EVANGELIST; (a term explained under the article of ST. MATTHEW;) — DIVINE, on account of those mysterious points treated of by him, in his Gospel respecting the *Divinity* of our SAVIOUR, whereas the other Evangelists afforded only a series of our LORD's generation according to his *human nature*; — APOSTLE, as denoting the holy call he had received from the Messiah, to that office; — PROPHET, from the sublimity of the predictions contained in his Book of Revelations; and — MARTYR, for his having *in will*, piously

submitted to the death decreed him by the Tyrant DOMITIAN, although not *in fact*; owing to his miraculous preservation by Providence.

ST. JOHN is generally drawn standing with a small urn in his left hand, from which a *figure* apparently *diabolical* is escaping; his head and eyes are cast towards Heaven as if in the act of prayer, and the two first fingers of his right hand pointing at the figure. In several old paintings, and scriptural pieces, a *Dragon* is made issuing from the urn, and in many others a *Serpent*; both alike hieroglyphical representations of Satan, as was no doubt intended by the more usual figure. The Roman Catholic authors thus account for the device—"ARISTODEMUS, a Priest of DIANA, denied the miracles of the Apostles as originating from divine power; and challenged ST. JOHN to drink of a cup of poison he had prepared, which ST. JOHN, to remove his scepticism, instantly emptied to its last drop, without sustaining any injury, making on the cup the sign of the Cross, which occasioned all evil to quit the vase, as is meant to be typified by the flight from it, of SATAN the fountain of all mischief."—At ST. JOHN's feet is an Eagle, no doubt in token of the sublime flights of his genius, and the mysterious grandeur of his Apocalypse; and in the back ground a cauldron, and a person in it, with uplifted hands, as though in extreme torture, and supplicating divine consolation.

It is worthy of notice that although **ST. JOHN** lived to the great age of 94, he is always depicted as a young Man, perhaps to denote that he was the youngest of the Apostles. — His **FEAST** is thought to be celebrated the second from the high Festival of **CHRISTMAS**, on account of the pre-eminent love of our **SAVIOUR** towards him.

Innocents.

(28TH DECEMBER.)

INNOCENTS, HOLY INNOCENTS, or CHILDERMAS-DAY, is a festival which has been commemorated from the primitive times of Christianity, in remembrance of the slaughter of the children of Bethlehem, by order of **HEROD**, King of Judea. In this cruel and inhuman massacre, the Tyrant hoped to have included our blessed **SAVIOUR**; but, being warned of **GOD** in a dream of the calamity about to ensue, **JOSEPH** fled into Egypt by night with the mother and the babe, and thereby avoided the fate that awaited him: The Greek Church in its calendar, and the Abassines of **Æthiopia** in their liturgy, commemorate 14,000 slain at that time; but as there is not any part of the sacred writings that will warrant the calculation, there is much probability of the truth having been highly exag-

gerated. It is recorded, however, by MACROBIUS, that the base and cruel order of HEROD, was carried into such prompt and rigorous execution, that even one of the sons of the Tyrant, then at nurse, fell a sacrifice with the other children; which coming to the knowledge of AUGUSTUS CÆSAR, to whom HEROD was tributary, he passed this sarcasm upon HEROD, "that it were better to be his hog than his son," alluding to the Jewish religion of which HEROD was a proselyte, which prohibited the eating of swine's flesh, and consequently prevented their slaughter, while not any consideration could withhold this merciless wretch from wreaking his vengeance, even though his progeny were endangered by his diabolical malice.

The church has designated THREE KINDS OF MARTYRDOM:—the *first*, both *in will* and *deed*, which is the highest, such as ST. STEPHEN, who upon that account, and his having been the first martyr in will and deed, has been commemorated the day following that of our Lord's nativity;—the *second*, *in will* but *not in deed*, similar to ST. JOHN the Evangelist, whose day has been solemnized immediately following ST. STEPHEN'S;—the *third*, *in deed* but *not in will*, as the HOLY INNOCENTS, which has caused their day to be commemorated next to ST. JOHN'S; for, although not sensible of the cause of their sufferings, these poor defenceless and innocent children nevertheless lost their lives in consequence of our SAVIOUR'S

birth, and it might therefore be considered, that God supplied the defects of their will by his own acceptation of the sacrifice.

Saint Silvester.

(31ST DECEMBER.)

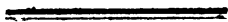
SILVESTER, or SYLVESTER, was born at Rome, and educated with great care in sacred literature; under an eminent priest named CARINAS. Of the genuine history of this truly-respectable Christian, little more has been transmitted to posterity, than that Pope MARCELLINUS ordained and patronized him, and thereby rendered him, of so much importance among the Christians, that in the year 314, he was selected as a proper person to succeed to the pontificate, vacant by the decease of MELCHIADES; an office which he filled with moderation, wisdom, and piety, until his death, which happened on the 31st December, 335. The time of SILVESTER's birth is not recorded, though he must have reached an advanced age when he was raised to the papal chair, as from that cause, and from his declining state of health; he appears to have been incapable of attending either of the two great Councils of Arles and Nice, which took place while he held that high dignity. To

the first he sent two Presbyters, and to the last not only the like number of Presbyters, but also, as some affirm, a LEGATE ; being the first instance on record of the creation of that latter office ; or of a direct delegation of the Papal authority to some ecclesiastic of high rank, usually to a Cardinal, to execute, in the behalf and in the name of the Pope, all measures relating to his jurisdiction, and in his person to represent that of the sovereign pontiff.

The Latin Church states SILVESTER to have been the author of various rites and ceremonies, held by the Romanists in extreme veneration, such as ASYLUMS, UNCTIONS, PALLS, CORPORALS, MITRES, and particularly the CONSECRATED BREAD used in the Sacrament, which he is alledged to have " blessed, and kept in a pure and convenient vessel, to the end that, after the solemnity of Mass, such as had not communicated, should become partakers on all Sundays and feasts ;" but there are not any authentic accounts extant, to warrant the assertion of his having actually been their original institutor. Nor does there appear any satisfactory reason to believe, as that Church affirms, that SILVESTER had the honour to baptize CONSTANTINE the Great ; although the more effectually to establish such fact, we are assured, that both ST. PETER and ST. PAUL descended from Heaven, to persuade the Emperor to submit to a repetition of that ceremony ; EUSEBIUS, Bi-

shop of Nicomedia, who had already performed that sacred act, "having been an Arian, and of course an heretic;" and that the FONT preserved in a Chapel adjoining the LATERAN, is the identical one which was used by SILVESTER upon that occasion.

Finis.



Index.

- Abbot of Misrule*, ii. 322.
Abbot of Unreason, ii. 322.
Absurdities, Papistical, derived from the Heathens, ii. 17.
Accession of George the Third, ii. 31, 228.
A Cruce Salus, that motto, i. 361.
Ad Græcos Calendas, a classical proverb, ii. 119.
Advent, ii. 308.
Advocates, Roman, restricted in their time of pleading, i. 5.
Æra, the Christian, ii. 342.
Agatha, St. her Legend, i. 206.
Age, Apostolical, ii. 365.
Ages of the Sovereigns since the Conquest, ii. 228.
Agnes' Fast, custom of keeping in England, i. 169.
Agnes, St. her Legend, i. 168.
————— why painted with a Lamb, &c. i. 169.
Ahaz, his the first dial, i. 2.
Alban, or *Latin Calendar*, i. 15.
Alban, St. his Legend, ii. 54.
Albans, St. the town of, ii. 55.
Ale, a favourite beverage of the Saxons, ii. 349.
Ale Stake, i. 346.
Alfred the Great, anecdote of, i. 364.
————— his method of dividing time by candles, i. 6.

- All Fools day*, customs of, i. 299.
- All Saints*, or *All Hallows*, ii. 240.
- All Souls*, ii. 242.
- Almanac*, general description, etymology of, &c. i. 39.
- Alms*, those given on Maundy Thursdays, i. 285.
- Alphage*, St. his Legend, i. 318.
- Ambrose*, St. his Legend, i. 309.
- Ambrosian Rite*, church-singing so called, i. 259, 314.
- Amphibalus*, St. his Legend doubted, ii. 58.
- Anchor* the emblem of St. Clement, ii. 303.
- Andrew*, St. the Apostle, ii. 311.
- Andrews*, St. the town of, in Fifeshire, ii. 313.
- Angelo*, Michael, anecdote of, i. 335.
- Anna*, or *Anne*, St. her Legend, ii. 115.
- Anniversaries*, their origin, &c. ii. 201.
- Anno Domini*, ii. 12, 342.
- Annunciation*, i. 281. ii. 200.
- Apostle of the Circumcision*, ii. 80.
- of the English, i. 256. ii. 1.
- of the French, ii. 197.
- of the Gauls, ii. 273.
- of the Gentiles, ii. 81.
- of the Germans, ii. 49.
- of the Jews, ii. 81.
- Apostles*, antient custom of giving them worldly titles, ii. 191.
- April*, general description of that month, i. 67.
- its pictural representation, i. 68.
- “ *In April, Dove’s flood,* } a proverb, i. 69.
 Is worth a King’s good,”
- April Fish*, i. 300.
- *Fool*, i. 299.
- Aquarius*, that sign of the Zodiac, i. 60.
- Aquitaine*, Duke of, represented at the Coronation, ii. 181.
- Archee*, Fool to James II. anecdote of, i. 302.
- Archer*, that sign of the Zodiac, i. 92.
- Ardesoif*, Mr. anecdote of, i. 213.
- Aries*, that sign of the Zodiac, i. 66.

Arms, the regal, ii. 35.

Ascension-day, i. 372.

Ash Wednesday the beginning of Lent, i. 183, 223.

Ashes, i. 224, 279.

Assassins of Becket, ii. 100.

Asses, in the ceremonies of the Romish church, i. 269. ii. 86.

Assumption, the, ii. 136.

Astite, a provincialism, i. 209.

Astrology, Judicial, its absurdity, i. 41.

Athanasius, his creed, i. 393.

Atoms of the Antient Hour, i. 138.

Audry, a causeway at Ely, ii. 220.

*August, general description and derivation of the term,
i. 27, 76.*

—— pictorial representations of, i. 79.

—— "A man has made his August," a proverb, i. 79.

Augustine, St. of Hippo, his Legend, ii. 141.

—— Friars, the order of, ii. 143.

Austin, or Augustin, St. his Legend, ii. 1.

Autumn, ii. 66.

B.

*Bacon, why formerly eaten by Christians at Easter, &c. i. 296.
ii. 345.*

Bajazet, anecdote of, i. 306.

Balance, that sign of the Zodiac, i. 83.

Baptism substituted for Circumcision, i. 141.

Bard, ii. 138.

Barley, its etymology, i. 82.

Barme, its etymology, i. 82.

Barnabas, St. the Apostle, ii. 52, 201.

Bartholomew, St. the Apostle, ii. 139, 201.

Battle-Axe, badge of St. Matthias, i. 245.

Beads, ii. 12.

Beauclerc, why Henry 1st. so called, i. 362.

Becket, Thomas à, ii. 93.

—— anecdote of, fasting, i. 236.

Bede, Venerable, ii. 8.

— *Admirable*, ii. 8.

— *Admiral*, ii. 14.

Beef-eaters, or *Yeomen*, origin of, ii. 174.

Beheading, first instance of in high rank, ii. 129.

Beloved Disciple, ii. 363.

Beltein Fires, ii. 241, 356.

Benedict, St. his Legend, i. 273.

Benedictine Monks, the formation, &c. of that order, i. 274.

Benefit of the Clergy, i. 363.

Beshrew, that expression, i. 210.

Bills of Exchange, regulations respecting, i. 54.

Birth-days, their observance very antient, ii. 31.

— anniversaries so called, ii. 201.

— of the reigning monarch and his consort, i. 390.
ii. 31.

Bishop, universal, i. 257.

Bishops and Archbishops do not confer titles upon their consorts, i. 385. ii. 269.

Bishops and Clergy of the middle centuries, their extreme ignorance, i. 363, 404.

Bissextile, or *Leap-year*, i. 24, 237.

Blase, or *Blaize*, *Bishop*, his Legend, i. 201.

— various representations of, on tokens, i. 204.

Blazing, i. 203, 298.

Blazy, a town in Cornwall, i. 204.

Bloody Act, a statute so called, i. 385.

Boar's-head, an antient favourite dish, ii. 345.

Boniface, Pope, the Eighth, his indecorous conduct, i. 222.

Boniface, St. his Legend, ii. 47.

Bosom, leaning upon, origin of that phrase, ii. 363.

Bow, regulations respecting that weapon, i. 278.

Bowing at the name of Jesus, ii. 123.

Bowl, Wassail, ii. 346.

Box Money, ii. 344.

Boxes, Christmas, ii. 343.

Boy Bishop, ii. 315.

- Brandewm*, a superstitious relic, i. 357.
- Brandon, Richard*, supposed executioner of Charles the First, i. 190.
- Bread and Cheese Ordeal*, ii. 282.
- Brethren of our Lord*, ii. 113, 236, 363.
- Britain, Great*, ii. 34.
- Britain*, the Proto-Christian King of, i. 158.
- Britius, St.* his Legend, ii. 275.
- Britannia*, the impression of, on our copper coin, ii. 27.
- Britanniarum*, ii. 133.
- Broad Seal*, ii. 214.
- Bull*, that sign of the Zodiac, i. 68.
- Bulwer*, his instructions to Gluttons, i. 89.
- Buns, Cross*, i. 290.
- Bury St. Edmund's*, ii. 293.
- Butler, the chief, at a Coronation*, the Lord Mayor of London, ii. 269.

C.

- Cæsar, Augustus*, his alteration of the Calendar, i. 26.
- *Julius*, his alteration of the Calendar, i. 22.
- Calendar*, general description of, i. 14. ii. 330.
- *Modern French*, description of, i. 31.
- Cambridge Terms*, i. 175.
- Cancer*, that sign of the Zodiac, i. 74.
- Candle-mass Day*, i. 196.
- Candles* used to shew the progress of time, i. 5.
- superstitious uses of, i. 196, 202.
- form of blessing, for the dead, i. 200.
- Canicular Days*, ii. 87.
- *Star*, ii. 88.
- Canterbury*, why the Metropolitan Church, ii. 5.
- Cap*, a Cardinal's, why worn by Henry the Eighth, ii. 41.
- Capricorn*, that sign of the Zodiac, i. 94.
- Captives*, St. Leonard the patron of, ii. 264.
- Care or Carling Sunday*, i. 261.

- "Care Sunday, care away, &c." a proverb, i. 261.
Carnival, i. 212.
Carrick, Earl of, title of the heir apparent, ii. 133.
Carols, Christmas, ii. 358.
Catharine, St. her Legend, ii. 303.
 ——— *Wheel*, ii. 304.
Catholic, Epistles so called, i. 340. ii. 238.
 ——— who first bore that title, i. 224.
Cecilia, or *Cecily*, St. her Legend, ii. 296.
Celibacy, vows of, ii. 205, 219, 332.
Chad, St. his Legend, i. 251.
Chair, Coronation, ii. 176.
Chairs, ii. 95.
Challenge, proclaimed at Coronations, ii. 180.
 ——— whimsically accepted, ii. 180.
Champion, the King's, ii. 178.
Charles, King, the Martyr, i. 185.
 ——— discovery of his remains, i. 193.
Charter, the first granted to the City of London, ii. 265.
Chaunts, different descriptions of, &c. i. 259, 314. ii. 6.
Chester, Earl of, a title of the Prince of Wales, ii. 131.
Chicheley, Archbishop, anecdote of, i. 101.
Childbirth, alledged tutelage of, i. 125. ii. 106.
Child Bishop, ii. 317.
Childermass, ii. 367.
Chimney-Sweepers' Holiday, i. 346.
Chiron, typical of the sign Sagittarius, i. 92.
Chirurgion, whence that term, i. 92.
Chrism, or *Chrisom*, infants so called, i. 317.
 ——— or Holy Unction, i. 167.
Christ, origin of that holy name, ii. 338.
Christ's Presentation, i. 194, 200.
Christmas Day, ii. 200, 338.
 "Christmas, a merry," that salutation, ii. 344.
Christmas Boxes, ii. 334.
Chronometers, i. 13.
Church, the Antient, its vast riches, i. 366.

- Church Music*, i. 259, 315. ii. 6.
 ——— *Militant*, ii. 159.
 ——— *the Protestant*, the apposite arrangement of its service, ii. 310.
Churches why lighted at Christmas, ii. 355.
 ——— ornamented with boughs, ii. 341.
Churching of women, whence derived, i. 195.
Cicero, ii. 73.
Circumcision, that rite, i. 140.
Clarendon, Constitutions of, ii. 98.
Clement, St. his Legend, ii. 299.
Clepsydra, or Water Clocks, their introduction, &c. i. 4.
Clergy, benefit of, i. 363.
 ——— *the antient*, their ignorance, i. 363, 385, 404.
Clocks, i. 7.
Clock-house, in Westminster, i. 8.
Clog, &c. Almanacs, i. 45.
Cock, the emblem of France, i. 217.
Cock-crower, the King's, i. 225.
Cock-fighting, customs of, i. 212.
Cock-throwing, i. 212.
Cock (Weather), i. 220.
Cold, when usually most severe, i. 63. ii. 90.
Cole-wart, its etymology, i. 62.
Collar-days, i. 173.
Collop-Monday, i. 211.
Combat, that ordeal, ii. 281.
Commandments, antient table of, ii. 222.
Commination, that service, i. 223.
Common Law, origin of, ii. 212.
Compliments of the Season, origin of that salutation, i. 149.
Conception of the Blessed Virgin, ii. 326.
Confession Tuesday, i. 209.
Confusion, year of, i. 22.
Conversion of St. Paul, i. 178. ii. 200.
Cornwall, Duke of, title of the Prince of Wales, ii. 131.
Coronation, ii. 26, 31, 49, 168, 269.

Coronation Oath, ii. 170.

Coronet, a Ducal, worn by the Archbishop of Canterbury,
ii. 269.

Corpus Christi Day, ii. 14, 201.

Cow, or Ox, emblem of St. Luke, ii. 228.

Craft, the gentle, why so called, ii. 232.

Creeds, Athanasian and Nicene, i. 397.

Criminals, wise regulation of Theodosius respecting their
execution, i. 313.

Cripple at a Cross, a proverb, i. 362.

Cripples, St. Giles the patron of, ii. 145.

Crispin, a cant term for a Shoemaker, ii. 232.

—— *St. and St. Crispianus*, their legend, ii. 230.

Crodo, or Seater, the Idol of Saturday, i. 128.

Cromwell, Oliver, his confession respecting Charles I. i. 186.

Cross on which our Saviour suffered, described, i. 298.

—— *Exaltation of*, ii. 158.

—— *Buns*, i. 290.

—— *Invention of*, i. 353.

—— *Week*, i. 349.

—— *Holy*, that Romish Festival, ii. 158.

—— *by the*, an oath, i. 361, 364.

—— emblem of St. Jude, ii. 239.

—— *Decussate*, or St. Andrew's Cross, ii. 314.

—— the Ordeal by, ii. 279.

Crosses, their innumerable appropriations, i. 359. ii. 123.

Crowns, Regal, ii. 172, 203.

Cruci dum spiro fido, that motto, i. 361.

Cruse, ii. 203.

Cuckoo, its proverbial stupidity, i. 300.

Cups, drinking, of the Saxons, ii. 348.

—— *pegged*, of the Saxons, ii. 339, 348.

—— "Loving" and "Grace," ii. 351.

Cynophontes, that ancient festival, in the Dog-days, ii. 89.

Cyprian, St. his Legend, ii. 184.

D.

- Dagger*, why introduced in the City arms, ii. 268.
- Dance, Morisco*, i. 162.
- *Sword*, i. 162.
- Darkness, the supernatural*, ii. 207.
- David, St.* his Legend, i. 246.
- *St.* the city and diocese of, why so called, i. 248.
- *St.* overcame the Pelagian Sect, i. 248.
- Day*, i. 97, 131.
- *the Longest*, ii. 65.
- *the Shortest*, ii. 66.
- *of Ashes*, i. 225.
- Days in Bank*, i. 173.
- *of the king's peace*, i. 176.
- December*, general description of that month, i. 92.
- its pictural representations, i. 94.
- Decemvirs of Rome*, their alteration of the Calendar, i. 20, 21.
- Defender of the Faith*, ii. 40.
- Dei Judicium*, ii. 277.
- Deity*, visible prophane representations of, i. 401.
- Denarii Quadragesimales*, i. 255.
- Denys, or Dionysius, St.* his Legend, ii. 207.
- or *Denis*, why the tutelar Saint of France, ii. 208.
- Devil and St. Dunstan*, anecdotes of, i. 397.
- Diable m'emporte*, i. 368.
- Dial*, the first upon record, i. 2.
- whence so called, i. 2.
- Dies Cinerum*, or Ash Wednesday, i. 221.
- Dieu et mon droit*, ii. 39.
- Disciple*, the beloved, ii. 363.
- Dog-days*, ii. 87.
- Doles*, antient custom of distributing, i. 261.
- Dominica Capitiluvium*, i. 276.
- *Competentium*, i. 276.
- *in albis*, i. 316, 377.

Dominica Palmarum, i. 276.

———— *Refectionis*, i. 255.

Dominical Letters, i. 24.

Doves, emblems of innocence, i. 194.

———— their remarkable docility, ii. 153.

Dragon, St. George represented in the act of slaying, i. 322.

Drat it, an oath, i. 387.

Drinkers, the Saxons excessive, ii. 349.

Ducal coronet, that of the archbishop of Canterbury, ii. 269.

Duke, that title of honour, ii. 131.

Dulia, ii. 331.

Dunstan, St. his Legend, i. 383.

E.

Earl; that title, ii. 131.

Earthquakes, St. Agatha's veil supposed to controul, i. 208.

East point, i. 390.

Easter Day, or *Sunday*, i. 292.

———— *Limits*, i. 297.

———— *Monday and Tuesday*, i. 297.

———— regulations respecting the time of its celebration,
i. 293.

———— *offerings*, i. 255.

———— *Term*, i. 172.

Ebbs Fleet, Isle of Thanet, ii. 2.

Eclipses, Dr. Armstrong's humorous account of, i. 97.

Edmund, King and Martyr, ii. 291.

Edmund's Bury, or *Bury St. Edmunds*, ii. 293.

Edward the Confessor, translations of, ii. 210.

———— his shrine, ii. 213.

———— anecdote of, ii. 218.

———— *the Martyr*, i. 269. ii. 60.

Eggs, *Pasche*, &c. i. 292.

Egrette, the whole race nearly destroyed at one feast, i. 88.

Égyptian Pyramids, supposed purpose, i. 47.

Eldest son of the Church, and Most Christian King, ii. 193.

Elfrida, Queen, her mental terror, i. 272.

Ember bread, i. 243.

——— *weeks and days*, i. 242.

Emperors of Rome, blasphemous titles formerly assumed by them, ii. 77.

England, St. George its patron, i. 339.

English Apostle, ii. 1.

——— *War cry*, i. 329.

Enurchus, St. his Legend, ii. 152.

Ephemeris, a kind of Almanac, i. 41.

Epigram on Swearing, by sir John Harrington, i. 367.

Epiphany, i. 153.

Equation Table, i. 133.

Eremites, ii. 142.

Escorial Palace, ii. 127.

Etheldred, Adelfrida, or Adelthrid, St. her Legend, ii. 219.

Etna, Mount, eruptions of, controuled by St. Agatha's veil, i. 208.

Evangelist, origin of the word, ii. 167.

Evil, the King's, ii. 28, 214.

Excellent, Most, early use of that title, ii. 225.

——— *Grace, that title*, ii. 43.

Exaltation of the Cross, a Popish Festival, ii. 158.

Excellent, Most, Majesty, that title, ii. 44.

Expectation Week, i. 375.

Eyes, St. Lucia the patroness of, ii. 332.

F.

Fabian or Fabianus, his Legend, i. 167.

Face, St. Luke's, an oath, i. 368.

Faith, by my, an oath, i. 367.

——— *St. her Legend*, ii. 204.

Fasguntide, i. 200.

Fastens, i. 209.

Fasti Calendarii, i. 15, 20.

Fasti et ne Fasti, i. 176.

Fasting tide, i. 209.

Fasting, a religious deity, i. 233.

—— anecdote of St. Patrick, i. 234.

—— St. Thomas a Becket, i. 236.

Fastmass, i. 209.

Fathers of the Christian Church, who so called, i. 163.

—— the importance of their writings, i. 163.

Feast of Feasts, i. 297.

—— of *Fools*, i. 161, 305. ii. 318.

—— of *Kings*, i. 155.

Feathers, *Ostrich*, the Prince of Wales's Crest, ii. 126.

Feather in his Cap, that saying, ii. 135.

February, general history of, i. 61.

—— pictural representations of, i. 63.

Februata, or *Juno*, her rites, i. 227.

Feet, washed by Sovereigns, i. 286.

Feralia, the Roman, ii. 243.

Fermety, *Frumety*, *Furmity*, masses so called, i. 255.

Festum Kalendarium, ii. 318.

Fidei Coticula Cruz, that motto, i. 360.

Fire Ordeal, ii. 277.

Fisheries, Queen Elizabeth's policy in encouraging, i. 233.

Fleur-de-lis, or *Lillies*, ii. 35.

Floralia, i. 343, 347.

Fool and Bessy, i. 162.

Fool, *April*, i. 299.

—— *Plough*, i. 162.

—— *Whitsun*, i. 300.

Fools, *Feast of*, i. 161, 304, ii. 318.

—— *Licensed*, or *Jesters*, anecdotes of, i. 301. ii. 42, 271.

Fortiter geret Crucem, that motto, i. 361.

Fortnight, origin of that term, ii. 66.

Forty, a memorable number in sacred history, i. 238.

Frederick the Great, anecdote of, ii. 246.

French modern, Calendar, i. 31.

—— *Months* in ditto, derivation of their titles, i. 38.

Freya, or Friga, a Saxon Idol, i. 127.

Friday, i. 125.

—— the idol of, i. 126.

Friga, or Freya, a Saxon idol, i. 127.

Fritters, the custom of eating, i. 211.

Furry, the Cornish corruption of Floralia, i. 343.

G.

Galilee, birth-place of all the Apostles, ii. 140, 238.

Gambols, Christmas, ii. 346.

Gang Week, i. 350.

Garlands, Virgin, ii. 206.

Garter, Order of the, i. 325.

Garter King at Arms, that office, i. 328.

Gaudy Days, i. 173.

Gauls, St. Martin the Apostle of the, ii. 275.

Geese, custom of eating at Michaelmas, ii. 193.

—— at Martinmas, ii. 275.

Gemini, that sign of the Zodiac, i. 71.

Gentle Craft, ii. 232.

Gentleman, i. 368.

George III. King, anecdote of at his coronation, ii. 171.

—— his Birth-day, ii. 31.

—— *Prince of Wales, afterwards George II. anecdote of, i. 236.*

—— *St. the war-cry of the English, i. 329.*

—— *St. his Legend, i. 320.*

—— *St. and the Dragon, whence that fable, i. 323.*

—— *St. Knights of, or the Garter, i. 325.*

Germans, apostle of the, Boniface so called, ii. 49.

Ghost, the Holy, visible representations of, i. 401.

Gifts, New Year's, i. 143.

- Giles, St. his Legend*, ii. 144.
Globe, or Mound, the regal, ii. 179.
Glory of England, St. Edward's shrine so called, ii. 213.
Glory, Rays of, why placed round the head of our Saviour, &c.
 i. 109.
Glove money, origin of that term, i. 149.
 — *silver, origin of that term*, i. 149.
Gluttony, excessive, examples of, i. 87.
Gnomon, i. 3.
Goat, the wild, that sign of the Zodiac, i. 94.
God save your saul, &c. an antient rustic benediction, ii. 247.
 — *by, an Oath*, i. 366.
 — *the splendour of, an Oath*, i. 368.
God's tooth, by, an Oath, i. 368.
Golden Number, i. 165.
Good Friday, i. 287.
 — *Woman, that sign*, ii. 210.
God's plait and her nails, an Oath, i. 367.
Gowk, hunting the, i. 300.
Grace, and most excellent Grace, ii. 43.
Grand Days, i. 174.
Grass Week, i. 349.
Great Britain, ii. 34.
Great Day, i. 297.
Great Week, i. 277.
Gregorian Chant, i. 259.
Gregory, Pope, his alteration of the Calendar, i. 28.
 — *St. the Great, his Legend*, i. 256.
Gridiron, emblem of St. Lawrence, ii. 197.
Guido Fawkes, the incendiary, ii. 250.
Guineas, ii. 27.
Gule of August, ii. 117.
Gunpowder-plot, ii. 250.

H.

Hackney Coaches, i. 345.

Hacks, origin of that appellation, i. 346.

Halbert, emblem of St. Matthew, ii. 166.

Harp, the Eolian, i. 388.

Harps, badges of Gentility, i. 389.

Harvest, "*A Man has made his harvest*," a proverb, i. 79.

—— *Home*, ii. 241.

—— *Month*, i. 79, 82.

—— *Moon*, i. 55.

Hatchet, Emblem of St. Matthew, ii. 166.

Heads, Fable of Martyrs carrying them in their hands, ii. 209.

Head of the fast, i. 225.

—— "*Swearing came in at the, &c.*" a proverbial expression, i. 368.

Heat, when usually the greatest, ii. 88.

Heirs, "*Souls left heirs of the body*," a Spanish proverb, ii. 247.

Helena, St. the finder of the true cross, ii. 161.

Helmet, ii. 173.

Helstone, in Cornwall, a custom at, i. 343.

Hempe, "*When Hempe is spun, England's done*," a prophecy, ii. 34.

Heraclius, the Emperor, anecdote of, ii. 161.

"*Herod's Hogs better off than his Sons*," origin of that reproach, ii. 368.

Heroes, Pagan, canonized by the Roman Church, ii. 191.

Herrings, custom of roasting, i. 212.

Highness, that title, ii. 45.

—— *Royal*, that title, ii. 46.

Hilary, St. or *Hilarius*, his Legend, i. 163.

Hilary Term, i. 165, 172.

Holiday of St. Simeon, i. 200.

- Holy Cross*, ii. 158.
 — *Friday*, i. 288.
 — *Rood, Old*, ii. 183.
 — *Thursday*, i. 372.
 — *Week*, i. 277, 289.
Honey-moon, i. 55.
Honi soit qui mal y' pense, i. 327, ii. 39.
Horologe, i. 8.
Hour, i. 131.
 — *Glass*, i. 6.
Hugh, St. his Legend, ii. 286.
Hunting the Fowl, i. 300.
 — *the Gowk*, i. 300.
Hymns, i. 165.
Hyperdulia, ii. 331.
Hypodiaconorum, ii. 318.

I. J.

- Jack-in the Green*, i. 347.
 — *of Lent*, i. 212.
 “*Jail and Lent are made for poor folks*,” a Spanish proverb,
 i. 230.
James the Great, the Apostle, ii. 112, 201.
 — *the Less, or Just*, the Apostle, i. 322, ii. 201.
January, general history and description of, i. 56.
 — pictural representation of, i. 60.
Janus, the idol presiding over the year, i. 57.
 — the temple of, i. 57.
 — the emblems of, i. 57.
Ich Dien, ii. 134.
Je maintiendrai, that motto, ii. 39.
Jerome, St. or St. Hieronimus, his Legend, ii. 194.
Jesters, or licensed Fools, i. 301.
Jesus, that holy name, ii. 121, 328.
 +
 I H C, J H S, *ih̄s* and *jh̄s*, ii. 123, 124.

Images, as objects of worship, i. 402.

"*In April, Dove's flood, &c.*" a proverb, i. 69.

Indulgence Sunday, i. 277.

Innocents, Holy, ii. 200, 367.

I N R I, ii. 123.

Instant, i. 138.

Intercalary Days, i. 19, 22.

Invention of the Cross, i. 353.

John the Baptist, ii. 69, 143, 200.

—— *the Evangelist*, ii. 200, 363.

———— *ant. port. Lat.* i. 370.

Joyce, Cornet, the supposed executioner of Charles I. 189.

Ireland, King and Lords of, &c. ii. 35.

Irish, St. Patrick their particular Saint and Apostle, i. 262.

Isabella, Queen of Spain, anecdote of, i. 224.

Italian Hours, i. 28.

Jubilate, ii. 298.

Jubilee, the national, ii. 228.

Jude, St. and St. Simon, ii. 236.

Judges continued in their office for life, by an act of George the Third, i. 150.

—— instances of their turpitude in former times, i. 149.

Judicial Astrology, its absurdity, i. 41.

July, the general history and description of, i. 75.

—— pictural representations i. 75.

June, general history and description of, i. 72.

—— pictural representations of, i. 74.

Jaul, Yuul, &c. and their variations, i. 124. ii. 352, 356.

K.

Kalendar, general description and origin of the, i. 14.

Kelly, Dr. his correction of the Nautical Almanac, i. 49.

Keys, emblems of St. Peter, ii. 22.

Killegrew, the Jester, anecdotes of, ii. 271.

- King*, derivation of that word, ii. 32.
 — *never dies*, a political axiom, ii. 168.
 — and *Queen*, origin of the custom of drawing for those titles, i. 155.
 — of *France*, a former title of our Sovereigns, ii. 35.
 — *most Christian*, title of the late Kings of France, ii. 198.
King's birth-day, ii. 31.
 — *Evil*, a malady so called, ii. 28, 214.
 — *Festival of*, i. 155.
 — of the middle ages, their ignorance, i. 364, 404.
 — *ransom*: "A bushel of March-dust is worth a King's ransom," a proverb, i. 66.
King William landed, ii. 248.
Knife, emblem of St. Bartholomew, ii. 141.

L.

- Lady*, a title given to the consorts of the Lord Mayors of London and York, ii. 269.
Lady-day, i. 281.
Lady, Our, a title of the Blessed Virgin, i. 283.
Lamb, a type of our Saviour, i. 403.
 — the emblem of innocence, i. 194.
Lamb's wool, a beverage so called, ii. 345.
Lambert, or *Landébert*, St. his Legend, ii. 162.
 " *Lame as St. Giles's, Cripple-gate*," a proverb, ii. 145.
Lammas, ii. 116.
Lance, or *Sceptre, Royal*, ii. 203.
 — a badge of St. Thomas, ii. 337.
Larders, their former vast extent, i. 86.
Lat Mass, ii. 118.
Latimer, Bishop, his New Year's Gift to Henry VIII. i. 147.
Latin, or *Alban, Calendar*, i. 14.
Latin Letters, when introduced into Ireland, i. 268.
 " *Latter Lammas, he will pay ut*," a proverb, ii. 118.
Lattermath, ii. 118.

- Lawrence, St. his Legend*, ii. 125.
Lazarettos, or Lazar-houses, ii. 146.
Leap-year, regulations respecting, i. 23, 246.
Leeks, why worn on St. David's-day, i. 249.
Legate, the Pope's, ii. 359.
Lent, i. 222, 235, 239.
Lent, Jack of, i. 212.
Leo, Pope, anecdote of, i. 357.
 — that sign of the Zodiac, i. 76.
Leonard, or Lienard, St. his Legend, ii. 263.
Leopards in the Regal Arms, ii. 38.
Leprosy, i. 90; ii. 146.
Letter of Pope Leo to Henry VIII. ii. 40.
Libertas Decembrica, i. 305. ii. 318.
Libra, that sign of the Zodiac, i. 83.
Liege, that title, ii. 43.
Lifting, the custom of, i. 298.
Lion, Winged, emblem of St. Mark, i. 335.
Lion and Unicorn, supporters of the Regal Arms, ii. 40.
Lions in the Regal Arms, ii. 37.
Litany, i. 165.
Liveries, their presumed origin, i. 329.
Llewellyn, last Welsh, or British, Prince, ii. 129.
Loaf Mass, ii. 118.
Lodebrock, anecdote of, ii. 294.
London-bridge built upon woollsacks, i. 205.
London burnt, ii. 146.
Long Friday, an obsolete title of Good Friday, i. 288.
Longest-day, ii. 65.
Lord's-day, i. 101.
Lord-mayor's day, ii. 265.
 — *Fool*, ii. 271.
Lords Mayor of London and York, ii. 268.
Lord of Misrule, ii. 322.
Loretto, alledged native place of the Virgin, ii. 326.
 — *our Lady of, the Virgin so called*, ii. 326.
Louis XVI. anecdote respecting his execution, i. 190.

- Low-Sunday*, i. 316, 377.
Lucian, St. his Legend, i. 156.
Lucianian Copies, i. 157.
Lucy, St. her Legend, ii. 332.
Luke, St. the Evangelist, ii. 223.
 — his emblems, ii. 227.
 — his Face, an Oath, i. 368.
Luncheon, i. 100.
Lupercalia, a Heathen superstition, i. 197, 228.

M.

- Mab and his wife*, i. 162.
Machutus, St. his Legend, ii. 284.
Mackrel, its proverbial stupidity, i. 300.
Magdalene, Mary, ii. 110.
Magdalens, penitent females so called, ii. 111.
 — Penitentiary houses so called, ii. 111.
Magician, origin of that word, i. 154.
Maid Marion, i. 162.
Maiuma, i. 347.
Majesty, that title borrowed from the Romans, ii. 43, 44.
 — *Excellent*, that title, ii. 44.
 — *Sacred*, that title, ii. 44.
Maloes, St. the city of, ii. 285.
March, general history and description of, i. 64.
 — pictural representations of, i. 66.
March dust, a bushel of, worth a King's ransom, i. 66.
 — winds and April showers, &c. ii. 69.
 — a dry never begs its bread, i. 66.
Margaret, St. her Legend, ii. 108.
Mariners, St. Nicholas the patron of, ii. 325.
Mark, St. the Evangelist, i. 333. ii. 195, 200.
 — his emblematical badge, i. 335.
 — or Cross, substituted for subscriptions, i. 362.
Marriage of the Clergy, prohibited in early ages, i. 231, 386.

- Martin, St. his Legend*, ii. 93, 272.
 ——— the Military Saint, ii. 273.
 ——— *Martle*, or *Martel-Mas*, ii. 274, 303.
Martinalia, ii. 274.
Martinmas Beef, that term, i. 90.
 ——— *his*, &c. a Spanish proverb, i. 90.
Martyr, Proto, St. Stephen so called, ii. 362.
Martyrdom, various kinds of, ii. 368.
Mass, origin of that term, ii. 339.
 ——— *by the*, an oath, i. 366.
Masses, for the dead, ii. 350.
Matthew, St. the Apostle and Évangélist, ii. 164, 200.
 ——— his emblems, ii. 165.
Matthias, St. his Festival, i. 245, 244. ii. 200.
 ———, his emblem, i. 245.
Mound, a hand-basket, i. 284.
Maundy Thursday, i. 284.
Maulkin, i. 347.
May, general history and description of, i. 70.
 ——— pictural representation of, i. 71.
 ——— *Day*, i. 340.
 ——— *Pole*, i. 344.
 ——— *Lady*, i. 347.
Mayor, Lord, of London, ii. 265.
 ——— Etymology of that word, ii. 266.
Memorial Day, ii. 202.
Menagerie, the Royal, ii. 38.
Menevia, now St. David's, i. 248.
Mentz, why wheels are figured in the arms of the see of, ii. 51.
Messiah, origin of that holy title, ii. 338.
Michael, St. the Archangel, ii. 188, 200.
 ——— Knights of that institution in France, ii. 190.
Michaelmas Term and Day, i. 172. ii. 192.
Mid-Lent Sunday, i. 254.
Midsummer-Day, ii. 65.
Minté Pies, ii. 345.
Mind Day, ii. 202.

- Mint and Sugar*, a sauce for Lamb, i. 397.
Minute, i. 138.
Missæ pro Defunctis, ii. 202.
Mitre, St. James the less usually portrayed with one, i. 340.
Moment, i. 138.
Monarchs of the middle ages, their gross ignorance, i. 363, 404.
Monday, i. 110, 135.
Monks, instances of their gluttony, i. 97.
Monks, *Bénédictine*, or Black Friars, i. 274.
Montedgle House, now a cooperage, ii. 257.
Month, general description of, i. 53.
Month's Mind, ii. 202.
 ——— *Monument*, ii. 202.
Monument, London, inscriptions on it, ii. 147.
Moon, the idol of, i. 111.
 ——— sometimes synonymous for month, i. 55.
More, Sir Thomas, Anecdotes of, i. 89, 146. ii. 41, 67.
Morisco dancers, i. 162.
Moses, why distinguished by a pair of horns, i. 110.
Mothering Sunday, i. 255.
Mound, the Regal, ii. 175.
Mouth of the Apostles, St. Peter so called, ii. 92.
Mummers, ii. 346.
Murderers of Becket, their fate, ii. 101.
Music, *Sacred*, St. Cecilia the patroness of, ii. 398.
Mythology, Northern and Southern, their difference, i. 130.

N.

- Name of Jesus*, ii. 121, 338.
Names, Christian, of his Majesty Geo. III. ii. 39.
 ——— of Popes, why changed at their inauguration, ii. 74.
Natales Sanctorum, ii. 199, 202.
Nativity of our Lord Jesus Christ, ii. 121, 338.

Nativity of the blessed Virgin Mary, ii. 155.

Neck verse, i. 363.

New Year's Day, customs of, i. 142.

———— *Gifts*, i. 143.

Nicene Creed, i. 387.

Nicholas, St. his Legend, ii. 314.

———— his emblems, ii. 315.

Nicomede, St. or *Nicomedes*, his Legend, ii. 30.

Nile, its annual overflow, ii. 91.

Nimbus, or diverging rays usually placed round the heads of sacred persons, i. 109.

Nil Nisi Cruce, that motto, i. 361.

Noblat, Monastery of, ii. 264.

Nocturnal Dials, clocks so called, i. 7.

Noli me tangere, ii. 112.

Nooiningscaup, i. 99.

Noon, i. 99.

Normandy, Duke of, represented at coronations, ii. 181.

———— Heir to the Crown so called, ii. 131.

———— *Robert Duke of*, anecdotes respecting, ii. 96.

November, general history of, i. 86.

———— pictural representation of, i. 91.

Nule, Noël, Nouel, ii. 352.

Numa Pompilius, his alteration of the Calendar, i. 17.

Nuncheon, i. 99.

Nuremburg Eggs, watches originally so called, i. 11.

Nycthemeron, i. 97.

O.

"*O! our Lady of*," a title of the Virgin, ii. 334.

Oak leaves and apples, custom of wearing, ii. 24.

Oath of obedience to the Pope, when first taken, ii. 48.

———— *the Coronation*, ii. 170.

Oaths, their importance in the transfer of property, i. 366.

———— their origin, progress, and declension, i. 363.

Oaths, those formerly used by the Great, i. 368.

Obits, ii. 203.

October, general history of, i. 84.

—— pictural representation of, i. 85.

Odd Numbers, the superstitious regard paid to them, i. 18.

—— splutter hur Nails, an oath, i. 367.

Ode, the *New Year's*, ii. 358.

Odes on St. Cecilia's Day, ii. 298.

Odin, or *Woden*, the Saxon idol, i. 117.

Ods Bobs', an Oath, i. 367.

Offerings, *Lent* or *Easter*, origin of, i. 255.

—— at Becket's shrine, ii. 104.

Old Fool's Day, i. 304.

Oon's, an oath, i. 367.

Oratorio, when first introduced, i. 241.

Orb, the Coronation, ii. 175.

Ordeals, the antient, ii. 277.

—— among the ancient Hindus, ii. 283.

Ordination of the Clergy, i. 243.

Oriens, one of the titles of Christ, i. 293.

Orthography, uncertainty of, ii. 222.

O Sapientia, ii. 333.

Ossuna, *Duke of*, anecdote of, ii. 245.

Ostrich Feathers, the Prince's crest, ii. 135.

Ox or *Cow*, emblem of St. Luke, ii. 228.

Oxford Terms, i. 175.

P.

✠ and P those monograms, i. 360.

Paget, Sir William, his gift to the Duke of Somerset, i. 147.

Palls, made of the fleece of the lamb, offered to St. Agnes,
i. 170.

Palm Sunday, i. 260, 276.

—— *Tree*, the emblem of victory, i. 290.

Palmers, Popish Pilgrims so called, i. 290.

- Pancake bell*, i. 210.
 ——— the Lord Mayor's feast of, i. 211.
 ——— *Tuesday*, i. 311.
Pancakes, custom of eating, i. 211.
Parsons, general, ii. 175.
Parental affection, its force exemplified by an affecting anecdote, i. 311.
Pasche, a name of Easter, i. 292.
Pascha Eggs, i. 292.
Passion Sunday, i. 260, 276.
Patch, Jester to Henry the VIIIth, ii. 42.
Patrick, St. his Legend, i. 262.
 ——— Knights of that order, i. 266.
 ——— anecdote of, fasting, i. 234.
Paul, St. conversion, and history of, i. 178. ii. 81.
Pedigree of His Majesty George III. ii. 238.
Peg by peg, that expression, ii. 351.
 — *lower*, that expression, ii. 350.
 — *too low*, that expression, ii. 351.
Pegged cups and tankards, ii. 350.
Pegs, custom of drinking to, ii. 350.
Pen, emblem of St. Mark and St. Luke, i. 335. ii. 227.
Penance of Henry II. at Becket's shrine, ii. 102.
Pendulum clocks, i. 9.
Pentecost, i. 376.
Perpetua, St. her Legend, i. 253.
Peter, St. the Apostle, i. 225. ii. 74.
Peter the Cruel, anecdote of, ii. 19.
 ——— *the Great*, anecdotes of, i. 305.
Peter's pence, ii. 212.
Philip, King of Spain, anecdote of, ii. 83.
 ——— St. the Apostle, i. 336. ii. 201.
 ——— his badges, i. 337.
Philosopher, origin of that term, i. 154.
Philosopher's stone, Dunstan's Treatise upon, i. 384.
Physician, St. Luke so called, ii. 224.
Pies, *Mince*, ii. 345.

Pigeons, emblems of innocence and docility, i. 194. ii. 153.

Pilgrim's staff and gourd bottle, emblems of St. James the Great, ii. 114.

Pin cups and tankards, ii. 350.

— custom of drinking to a, ii. 350.

— in a merry, that expression, ii. 350.

Pin-Money, origin of that term, i. 151.

Pisces, that sign of the Zodiac, i. 63.

Planets, considered to govern the days and hours, i. 135.

Platina, Philip (the Historian), anecdote of, ii. 75.

Pledging, origin of that custom, and expression, i. 271. ii. 348.

Plough silver, and Plough money, i. 161.

Plow, or *Plough-Monday*, i. 160.

Plumb Puddings, ii. 345.

Plume of Feathers, ii. 136.

Points, the four of the antient hour, i. 138.

Poisson d'Avril, i. 300.

Pole, a fuller's, emblem of St. James the Less, i. 339.

Pomona, libations made to, in cyder counties, ii. 349.

Pope, first instance of swearing obedience to the, ii. 48.

Popes of Rome, discontinue their baptismal names, ii. 74.

— the horrid blasphemy of the titles they assumed, ii. 76.

— their assumed supremacy, ii. 74, 102.

Powder Plot, ii. 250.

Prince of Wales born, ii. 128.

Prince, most high and mighty, that title, ii. 43.

Printing, account of early, ii. 196.

Prisca, St. her Legend, i. 166.

Prisoners, St. Leonard, the patron of, ii. 264.

Procession Week, i. 349.

Proclamation, ii. 31, 226, 232.

Protestant Religion, the more firmly established by the very means designed for its overthrow, ii. 262.

— *Religion*, its protection and promotion, the cause of the succession of the present Royal family to the throne, ii. 262.

Proto Christian King of Britain, i. 158.

—— *Martyr*, St. Stephen so called, ii. 362.

—— *of the Apostles*, ii. 114.

—— *of the English*, ii. 54.

Puddings, Plumb, ii. 345.

Purification, i. 194.

Purple, badge of royalty, ii. 203.

Q.

Quadragesima Sunday, i. 183, 229.

Quasi Modo, one of the names of Low Sunday, i. 316.

Queen born, &c. i. 380.

—— her letter to the King of Prussia, i. 381.

—— *of Feasts*, a title of Easter, i. 297.

Quinquagesima Sunday, i. 184, 209.

R.

Rain on St. Swithin's Day, ii. 104.

Rawlin, John, his opinion of fasting, i. 240.

Regal, the, of France, ii. 103.

Regalia, the, ii. 172, 178.

Regius Morbus, ii. 27, 214.

Relics, i. 357. ii. 63.

Remi, or *Remigius*, St. his Legend, ii. 197.

Renfrew, Baron of, a title of the heir apparent, ii. 133.

Repeaters, or watches that strike, i. 11, 13.

Representations, visible, of the Deity, their blasphemy, i. 401.

—— *of our Saviour*, i. 401.

—— *of the Holy Ghost*, i. 401.

Reptiles, alleged not to exist in Ireland, i. 268.

Restoration of King Charles the Second, ii. 20.

Resurrection, an indecent type of the, i. 297.

Return, i. 173.

Revelation, the truth of, confirmed by the writings of the Christian Fathers, i. 163.

Revolution, the Glorious, ii. 248.

Ribbands of Knights, i. 329.

Richard, St. surnamed de Wicke, his Legend, i. 307.

Richelieu, Cardinal, anecdote of, i. 398.

Riches of the Church, their immense extent, i. 365.

Rogation Sunday, i. 348.

——— *Days*, i. 349.

——— *Week*, i. 349.

Roman Calendar, i. 15.

——— *Catholics*, their horrid plot to destroy the Protestant, and establish the Papal, Church, ii. 250.

——— *Chaunt*, i. 259.

——— *Government*, originally a mixed monarchy, similar to that of Great Britain, i. 72.

Rome Scot, or *Peter's pence*, ii. 212.

——— "*when you are at, &c.*" origin of that adage, i. 311.

——— the first Bishop of, ii. 300.

Romulus, his amendment of the Calendar, i. 16.

Rood of Grace, ii. 160.

——— *the Holy*, ii. 159.

——— *by the*, an oath, i. 367.

Rood or Rud Mass, ii. 159.

Rosamond the Fair, ii. 281, 288, 291.

Rose, an emblem of England, ii. 36.

Rothsay, *Duke of*, a title of the Prince of Wales, ii. 133.

Round Table, King Arthur's, i. 326.

Rowena and Vortigern, anecdote respecting, ii. 347.

Royal Family, the present, succeeded to the throne as Protestants, ii. 262.

Royal Oak, ii. 25.

Runic Almanacs, i. 43.

Russia, St. Nicholas the patron of, ii. 325.

Rusticus, surnamed *Piastus*, anecdote of, i. 358.

S.

- Sabbath*, i. 101.
- Sacred Majesty*, that title, ii. 44.
- Sagittarius*, that sign of the Zodiac, i. 91.
- Sailors*, St. Nicholas the patron of, ii. 324.
- Saint*, the archangel Michael so called, with etymology of that term, ii. 189.
- Saints*, the immense number celebrated, i. 142. ii. 233.
- Salted provisions*, their former vast extent, i. 86.
- Sanson*, the executioner of Louis XVIth, i. 190.
- Saturday*, i. 128.
- the idol of, i. 128.
- Saturnalia*, i. 161. ii. 319.
- Saviour of Mankind*, visible representations of, i. 401.
- Saw*, an emblem of St. Simon, ii. 239.
- Saxons drinking cups*, parties, &c. ii. 348.
- Saxons excessive drinkers*, i. 80. ii. 347.
- Sceptre*, emblem of sovereignty, ii. 174, 203.
- Sciathericum*, ancient name for dial, i. 2.
- Scorpio*, that sign of the Zodiac, i. 85.
- Scotland*, mode of presaging the weather in, i. 42.
- St. Andrew, patron of, ii. 313.
- the Terms kept there, i. 176.
- Seal of England, the Great or Broad*, ii. 214.
- Season, compliments of the*, a friendly salutation, i. 142.
- Seasons*, or quarterly divisions of the year, ii. 65.
- Seater*, or *Credo*, the idol of Saturday, i. 128.
- Second*, i. 138.
- Semper eadem*, that motto, ii. 39.
- Seneschal*, or Steward, of Scotland, ii. 133.
- September*, general history and description of, i. 86.
- pictural representation of, i. 82.
- Septuagesima Sunday*, i. 183.
- Servant of the Servants of God*, an old Papal title, i. 268. ii. 76.

- Service of the Church*, its apposite arrangement, ii. 310.
Servus Servorum Dei, a title of the popes, i. 258. ii. 76.
Sevensnight, origin of that term, ii. 66.
Sexagesima Sunday, i. 183, 201.
Shaftesbury, Earl of, anecdote respecting, i. 240.
Shakspeare, orthography of his name, ii. 223.
Shamrock, the badge of Ireland, i. 268. ii. 36.
 ——— and emblem of the Trinity, i. 268.
Sheriff, derivation of that term, ii. 265.
Shoemaker, anecdote of one at Seville, ii. 18.
Shoemakers, St. Crispin the patron of, ii. 231.
Shortest Day, ii. 66.
Shrive, explanation of the term, i. 209.
Shrove Sunday, i. 209.
 ——— *Tide*, i. 209, 211.
 ——— *Tuesday*, i. 209, 211.
Signature, that term for subscription, i. 364.
Silent Woman, that sign, ii. 210.
Silvester, or *Sylvester*, St. his Legend, ii. 369.
Simeon, St. his holiday, i. 200.
Simon, St. and *St. Jude*, their festival, ii. 201, 236.
Simplicius, *Bishop*, the first who appealed to the Ordeal,
 ii. 278.
Sinam, Jester to Bajazet, i. 306.
Sirius, that constellation, ii. 88.
Snake biting her tail, that emblem, i. 52.
Solstice, ii. 65.
Sovereigns of the middle ages, their extreme ignorance,
 i. 364, 404.
 ——— *since the conquest*, their ages, &c. ii. 228.
Souls, prayers for departed, ii. 106, 242.
Spain, St. James the patron of, ii. 114.
Spring, that season, ii. 66.
Staff, a *Pilgrim's*, emblem of St. Philip, i. 337.
Stages, coaches so called, &c. i. 346.
Stationers'-Hall, music meeting on St. Cecilia's Day's at,
 ii. 298.

- Stephen, St. his emblems*, ii. 362.
 ——— his festival, ii. 191, 200, 358.
Stones-End, Kent, ii. 231.
Stools, ii. 95.
Strenæ, the origin of New-year's Gifts, i. 146.
Stultorum, ii. 318.
Style, the Gregorian or New, &c. i. 29.
 ——— the Royal, ii. 33.
Subscription, that term, i. 364.
Sub cruce candida, that motto, i. 361.
Sub hoc signo vinces, that motto, i. 361.
Summer, that season, ii. 65.
Sun, the idol of, i. 103.
 ——— its magnitude and distance, i. 107.
Sunday, i. 100, 135.
 ——— after *Ascension Day*, i. 375.
Sundays throughout the year formerly distinguished by specific titles, i. 110.
Sun-dial, i. 2.
Supremacy, the King's, established, ii. 42.
 ——— the *Pope's*, annulled, ii. 41.
 ——— assumed, ii. 82.
Swearing, the abominable custom of, i. 366.
 ——— "like a lord," an adage, i. 369.
 ——— "like an emperor," an adage, i. 369.
 ——— "came in at the head, but is going out at the tail," a saying, i. 368.
Swithin, St. his Legend, ii. 104.
Sword, the badge of St. Paul, i. 182.
Sword-Dance, i. 162.
Swords, the Coronation, ii. 175.

T.

- Table of the Planets' alleged controul of the hours and days*, i. 136, 137.
Tankards, pegged and pinned, of the Saxons, ii. 349.
Tansey Puddings and Cakes, custom of eating, i. 296.

Taudry, that term, ii. 221.

Taurus, that sign of the Zodiac, i. 69.

Te Deum, i. 314. ii. 298.

Teeth, Nature's bountiful supply of, to the antient gluttons,
i. 90. ii. 161.

Tenebræ, Offices so called, i. 290.

Term, origin of that word, i. 352.

Terminalia, a Heathen rite, i. 349.

Terminate, origin of that word, i. 352.

Termino, a boundary mark, i. 351.

Terms, kept in Courts of Law, &c. i. 174.

Theodosius, the Emperor, an affecting anecdote of, i. 312.

Thistle, emblem of Scotland, ii. 36.

Thomas, *St. the Apostle*, his festival, ii. 200, 324, 335.

—— *Doctor*, anecdote of, ii. 390.

Thor, a Saxon idol, i. 122. ii. 356.

Thumb-ring of Henry VIII. ii. 103

Thunder, that elementary phenomenon, i. 121.

Thursday, i. 121, 135.

—— the Idol of, i. 122.

—— *Holy*, i. 372.

Tiara of Popes, account of the, ii. 84.

Tid, *Mid*, *Misera*, origin of those abbreviations, i. 262.

Tide or *Tid*, that expression, i. 209.

Tider, that expression, i. 209.

Time, that phenomenon, i. 1.

Tithes, their introduction, ii. 105.

Titles of the Popes, ii. 76.

—— of the Virgin Mary, ii. 326, 328, 334.

—— curious anecdote respecting, ii. 45.

Tokens, or New-year's Gifts, §. 147.

Tomorrow come never, a proverb, ii. 119.

Tops, custom of whipping, i. 212.

Touch, the Royal, ii. 214.

Transfiguration, ii. 120.

Translation, that term, ii. 61.

Translation of *Edward the Confessor*, ii. 210.

- Translation of Edward the Martyr*, ii. 60.
Trinity, the Holy, visible types of, i. 401.
 ——— *Sunday*, i. 391.
 ——— *Term*, i. 175.
Tuesday, i. 114, 135.
 ——— the Idol of, i. 115.
Twelfth-Day, and *Cake*, i. 155.
Twelve Months, and a *twelve-month*, not synonymous, i. 52.
Twins, that sign of the Zodiac, i. 71.

V.

- Vacation, the long*, ii. 59.
Vacations, i. 177.
Valentine, St. his Legend, i. 226.
Valentine's-day, customs of, i. 227.
Vane, why formed in the shape of a cock, i. 220.
Venice, St. Mark its tutelar saint, i. 335.
 ——— Doge of, marrying the Adriatic sea, i. 373.
Vinalia, an heathen rite, ii. 274.
Vincent, St. his Legend, ii. 171.
Virgin, humiliation of the Blessed, ii. 157, 328.
Virgin Mary, conception of the, ii. 326.
 ——— the nativity of, ii. 155.
 ——— her various titles, ii. 327, 329, 335.
Virginity, vows of, ii. 204, 221.
Virgins, St. Nicholas the patron of, ii. 323.
Virgo, that sign of the Zodiac, i. 79.
Visitation of the Blessed Virgin, ii. 85.
Ule Songs, ii. 357.
Uncias of the antient hour, i. 138.
Unicorn and Lion in the arms of England, ii. 40.
Union, the, ii. 36.
Universal Bishop, that title, i. 257.
Ursula et Undecimella VVMM. ii. 334.
Vortigern and Rowena, ii. 347.
Vulgate translation of the Bible, ii. 196.

W.

Wade, the origin of that term, i. 74.

Wales, St. David patron of, i. 247.

——— *Prince of*, born, ii. 128.

Wands, willow, i. 350.

War cry, i. 329. ii. 39.

Wassal-bowl, ii. 269, 346.

——— *Songs*, &c. ii. 347, 356.

Wassallers, or *Washeilers*, ii. 347.

Watch, i. 10.

Watchman, why so called, i. 11.

Water clocks, i. 4.

——— *Ordeal*, ii. 279.

Weather, Scotch method of presaging, i. 42.

Weathercocks, the presumed origin of their name, i. 220.

Wednesday, i. 117, 135.

——— the idol of, i. 117.

Weeds, widow's, signification of, i. 78.

Week, i. 95.

Westminster Abbey, its antiquity, &c. ii. 212.

Wheel, Catherine, ii. 304.

Wheels, in the arms of the see of Mentz, ii. 51.

When our Lady falls in our Lord's lap, &c. that proverb,
i. 283.

——— *the days lengthen*, &c. an old saying, ii. 91.

——— *you are at Rome*, &c. i. 311.

Whit-Sunday, i. 376.

Whit-Monday, and *Whit-Tuesday*, i. 379.

Whitsun Fool, i. 300.

William, King, landed, ii. 248.

Winter, ii. 65.

Wise Saxon, a title of Bede, ii. 8.

Wives Feast, i. 200.

Woden, or *Odin*, a Saxon idol, i. 118.

Wood, an old word for anger, i. 118.

Wool-combing, St. Blaize the supposed inventor of, i. 202.

Wool, Lamb's, a beverage, ii. 345.

—— staple commodity of England, i. 203.

Wool-Sacks, London-bridge built upon, that saying, i. 205.

—— origin of the custom of the Lord Chancellor and Judges sitting on, i. 205.

X.

Ximenes, Cardinal, anecdote of, i. 223.

Y.

Year, civil, political, ecclesiastical, i. 49.

—— *happy new*, a salutation, i. 142.

—— *of confusion*, i. 22.

—— types of the, i. 52.

Year's day, that expression, ii. 202.

—— *mind*, ii. 202.

—— *monument*, ii. 202.

—— *New, ode*, ii. 358.

Yeomen, Guard of, ii. 174.

Yew-trees, why planted in church-yards, i. 278.

Yule, Juul, &c. i. 124. ii. 352.

Yuul Dough, ii. 353.

Z.

Zapata, an Italian superstition, ii. 323.

Z Death, an oath, i. 367.

Zooks, an oath, i. 367.

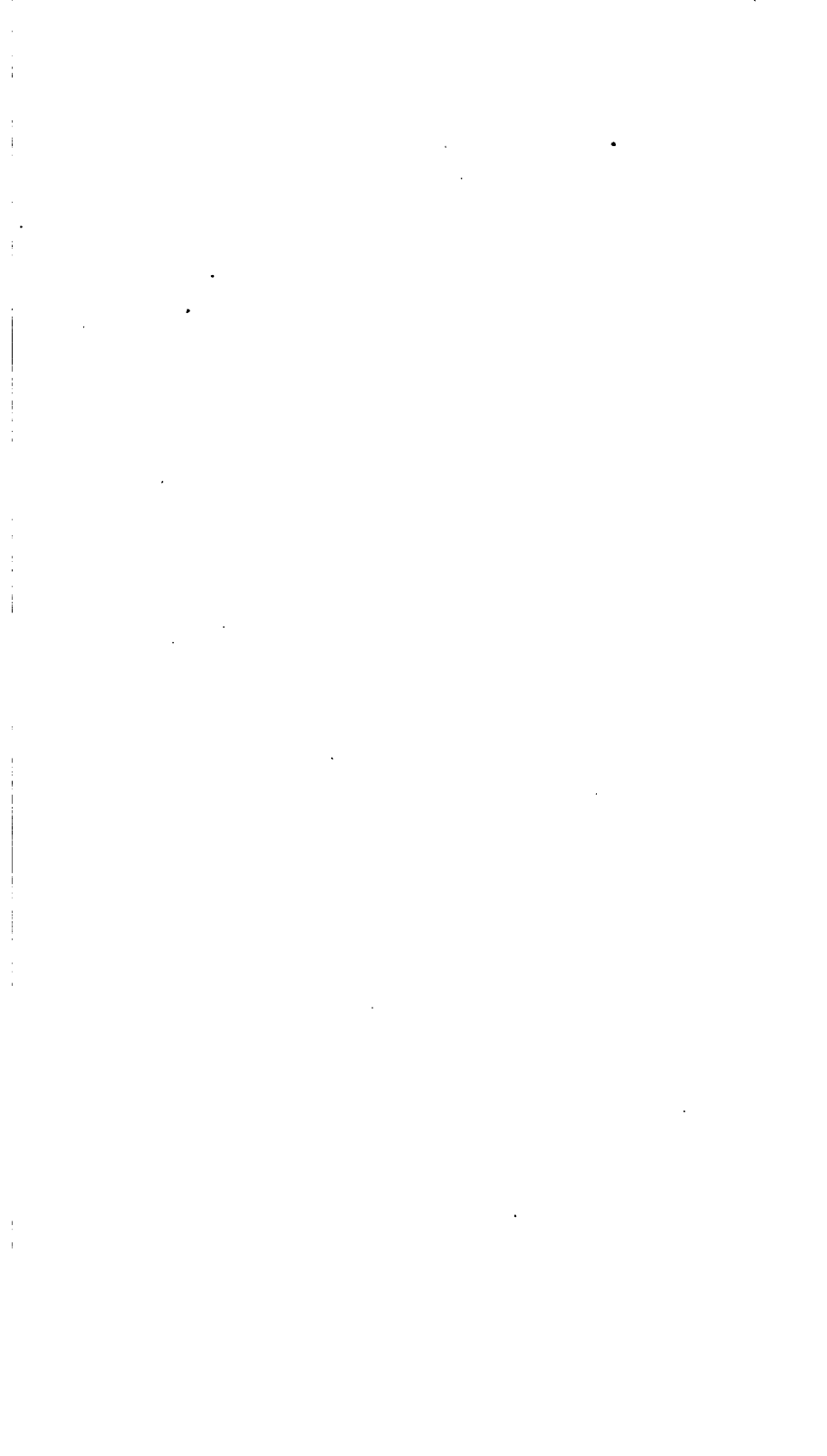
Zounds, an oath, i. 367.

THE END.



52

H.M.







SEP 28 1932

